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## WALTHER THE LUTHERAN.

(Continued.)

September 1, 1844, deserves to be recorded as one of the great days in the history of the American Lutheran Church. On that day Walther began the publication of *Der Lutheraner*. The very name chosen for this famous periodical, with the time-honored motto underneath, "God's Word and Luther's doctrine pure shall now and evermore endure," was significant. It came as a confession and a challenge. It fairly compelled notice. Here was a writer who had the courage of his convictions and proposed to speak them.

Walther explains his reasons for publishing the periodical, and the prospective aims and contents of his paper, in the prefatory article.

It is plain that the German population of Western America is daily increasing. In proportion to its growth the number of those is increasing who profess the faith which Luther in his day preached to the Germans. However, no church organization in our country beholds its members in such an orphaned condition as the Evangelical Lutheran. Possibly there are many here who still call themselves Lutheran; but they live scattered, and, as a rule, are destitute of means to such an extent, that in many places they are scarcely able to organize congregations, and to appoint a minister of their confession to serve them. Accordingly, the German Lutherans in our country are in no small temptation to forsake the faith of their fathers: they will either cast off all regard for the church, divine worship, etc., or they will seek to have their religious needs satisfied in other religious organizations already existing in this country. Hence, our dear brethren in the faith in this part of our

adopted country are, indeed, in need of encouragement to remain faithful to their confession. They need to be warned against the dangers of defection with which they are threatened in many ways. They need weapons of defense against those who dispute the correctness of that faith which they had learned in their youth from their Catechism. They need the comforting assurance that the Church whose faith they profess has not yet disappeared, and hence, that there is no reason at all why they should seek refuge in any other religious society.

These needs, which are, no doubt, felt by many, and also the conviction that it is our duty to give to our fellow-citizens in this country an account of the faith and doctrine of our Church, and of the principles according to which we act,—these were the motives which prompted the undersigned, together with a number of his brethren in the ministry and in the faith in Missouri and Illinois, to publish a paper with the above title. This paper is to serve chiefly the following purposes: 1. It is to acquaint people with the doctrine, the treasures, and the history of the Lutheran Church. 2. It is to furnish the evidence to prove that this Church must not be grouped with the Christian sects, that it is not a new, but the old, true Church of Jesus Christ, and hence, that this Church has by no means become defunct, yea, that it never can become so, because of the promise of Christ: "Behold, I am with you alway, even unto the end of the world." 3. Our paper is to show how a person, as a true Lutheran, may hold the true faith, lead a Christian life, suffer patiently, and die in the faith. 4. Finally, our paper is to refute and warn against the false and deceptive teachings which are being disseminated in our days, and, in particular, it is to expose those who falsely call themselves Lutheran, and under this name are spreading false beliefs, unbelief, and the notions of enthusiasts, and thus are creating the worst prejudices against our Church among the members of other parties.

After reading the above, possibly not a few will deny our ability to achieve the end which we have proposed for ourselves. Or they may become fearful lest our paper will breathe the spirit of intolerance, and will feed and nourish the hatred existing between the followers of different creeds. In reply to the former scruple we have only this to say: No one, indeed, recognizes more keenly than we do ourselves, our deficiency for discharging in their full scope the functions of an editor of a Christian journal. However, we know that in divine matters useful service which a person desires to render to his brethren does not depend on great learning and eloquence, but on a true, living knowledge of the saving truth and on a plain

testimony in its behalf. Moreover, it is our intention to let the most ingenious teachers of our Church, especially Luther, speak in our paper. We believe that this feature alone will make the contents of our paper so valuable that our readers will tolerate what little we shall offer of our own productions. As regards the latter scruple, that will soon vanish after our readers shall have perused but a few pages attentively and without bias. For quite a while we ourselves were held captive in sundry errors, and God bore with us patiently, and with much long-suffering guided us into the way of truth. Mindful of this fact, we, too, intend to exercise patience toward our erring neighbors, and by the grace of God shall refrain from all sinful judging and condemning of others. We shall attack errors rather than the persons of the erring. Nor do we intend to parade ourselves as persons who alone are Lutherans and who alone possess the truth; but we merely desire to testify that God has done great things for us, and has guided us to the living knowledge of the alone-saving truth. (Vol. I, p. 1.)

Such was Walther's program, and this program was strictly carried out, though with results far different and far greater than Walther had anticipated. We shall take a brief survey of Walther's editorial activity during the first year. According to promise, Luther becomes Walther's leading contributor. With a masterly insight into the needs of the times he reproduces the classical deliverances of the Reformer on vital points of the Christian faith, now in a brief saying, now in a copious extract. These citations are not the conventional material with which the perplexed editor fills *lacunae* in his paper; they seem to have been written for the day and the hour. Down the centuries rings the voice of Luther, and his followers in America surely must have marveled how apt, how pertinent his remarks proved still after the lapse of three hundred years.

Among the serial articles in this volume three, in particular, deserve especial mention. First the article on the name "Lutheran." With the utmost sincerity Walther in this article discusses the questions: Is it wrong to be called Lutheran? What does it mean to be a Lutheran? Why do we insist on retaining our Lutheran name? The writer bares to his readers his full confessional consciousness, his love and fidelity to the Lutheran Church. Spurning, with his whole heart the possible



imputation of man-worship, which is so readily raised against the bearers of the name "Lutheran," Walther loyally accepts the name, as he accepts the name "Christian," both names being to him equal in origin, equal in meaning, equal in destiny. Whatever there still was of the Lutheran conscience in America must have felt itself powerfully stimulated by this earnest presentation of the Lutheran's right to exist and to perpetuate the faith of his Church.

The second serial article Walther secured from his friend Keyl in Altenburg. It was a Life of Luther, written in a lively and popular style, and accentuating step for step the divine mission of the Reformer. It is well known that Christian biographies find no readers more grateful than Christian laymen. In Keyl's compact delineation of the Reformer's character and narration of the important events in his life the Lutheran laymen beheld the chosen instrument of God, rugged, artless, plain, mighty in word and deed, with an absorbing passion for the truth of God's Word, urging, warning, cheering his colaborers, full of strife within and without, and, withal, humble and trustful. It was not a mere lesson in church history, but a lesson in practical Christianity which this Life of Luther conveyed to its readers.

As to the third serial article one wavers whether to mention the Contributions for the Defense of the Christian Religion against the Ordinary Objections Raised by the Scoffers and Blasphemers of our Day, or Loeber's articles on Arius, or Brohm's treatise on the Call to the Ministry. The first two are ably written articles, exhibiting the lines of defense which the Church must ever adopt against grosser heresies. But the Lutheran tendency of the paper is most strikingly maintained in the last article, which attacked a crying evil in the American Lutheran Church, the temporary call to the ministry.

Walther had promised his readers weapons of defense against assailants of the Lutheran Church. He had probably not anticipated that he would be called upon so speedily and so frequently to furnish these. His paper had reached the sixth

issue, when it had to take notice of an attack by a Romanist, Editor Oertel, who challenged Walther's statements in the second issue regarding the infallible marks of the Church, the Word of God and the sacraments. In Walther's reply to this opponent we obtain the first glimpse of the spirit and method of his argument in a polemical effort. Because of its intrinsic value we reproduce a portion of the argument:—

It remains, in the first place, to reply to the objection that the aforementioned marks cannot be true marks, because heterodox people, too, appeal to them. We reply: True, all sects boast that they have the true doctrine; does that prove anything? Does Mr. Oertel consider possessing and claiming that you possess the same thing? Did not the heretical Donatists boast that they were the Catholic Church, and are not the Greek congregations still boasting their apostolicity just as much as the Roman Church, which is determined in excluding the Greeks from its communion? Does the real possessor of a matter cease to be the possessor for the reason that some person delirious with fever imagines that he is the possessor? If only such things to which no one could set up a false claim are to be true marks, what possible marks could there be? Can you fix a limit to the arrogance of a lot of enthusiasts?—We claim, on the contrary, that for this very reason because *all* assert: We have these marks! our mention of these marks is not false, but this is rather a proof that they are the *true* marks. All sects know quite well that they can pass for the society of true disciples of Christ only on condition that they abide by the Word and ordinances of Christ; that is the reason why they are so bold to set up this claim and to repeat it after the true Church. The *false* prophet knows that the *true* prophet is recognized by his pure, divine teaching; for that reason the false prophet pretends such teaching. How now? Will the true prophet on that account fail to be recognized as such by his true doctrine? That would be a fine argument!—Accordingly, Augustine in his controversy with the Donatists writes: "There are divine books whose authority is not controverted among us; either side believes in them and submits to them. On this common territory let us seek the Church, and discuss our affair." (*Lib. de Unit. Eccl.*, c. 3.) The same author writes: "All heretics try to defend their false and deceptive opinions by means of the Scripture; but it is just by the perfectly clear and unanimous sentence of the divine testimonies that they stand condemned." (*Lib. 3, De Trin.*, c. 3.)

Granted, says Mr. Oertel; but in that case "the very point in controversy is made the basis and the criterion of the Christian faith while every scientific argument must be built up on certain and incontrovertible principles, if the entire system is not to be exposed as untenable." If Mr. Oertel ever uttered an unchristian thought, it is this. For his statement is a blasphemy, and charges God with having given us a dark, uncertain, vacillating Word, on which no one can take a firm stand, to which no one can confidently appeal in defiance of the whole world, and spurning all human notions. Alas! poor world, deserving of pity; for in that case even *God* should have deceived thee! He should have given thee an anchor that could not secure thee when thou art storm-swept and tempest-tossed! He would have directed thee to an *ignis fatuus* which thou couldst follow only hesitatingly, uncertain whether it would guide thee to high and dry ground, or tempt thee into an abyss! But can this claim stand, that the true doctrine must be untenable ground, because the sects question and oppose it? Must the Bible really be nothing but a nose of wax, because enthusiasts treat it as such, twisting it to suit their fancy? Must God's Word lack all argumentative force because men misuse and pervert it? Is it not awful to have to listen to such claims? Verily, such talk can only come from one of those unfortunates who coveted to drink from the intoxicating cup of the Antichrist,—only a papist who regards nothing, not even God's Word, as certain, unless it be stamped with the approval of the pope and the bishops. My poor, deluded friend, your statements are not the voice of the true Church. The Church does not consider the revelations of Scripture debatable matters; she says with David: "Thy Word is a light unto my feet and a lamp unto my way" (Ps. 119); and with Peter: "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts;" and with Isaiah: "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Is. 8, 20.) We Lutherans do not take the least notice of the multifarious faith of all sects of enthusiasts. The awful confusion of these last times does not disturb us in the least. We do not by any means attribute it to the obscurity of the Scriptures, or to the liberty of private interpretation of the Scriptures, but to the perverseness, blindness, and malice of men who will not simply and unconditionally submit to the testimony of Scripture, but attempt to correct the Holy Spirit according to the strange fancies of their corrupt reason or according to the sickly sentiments of their perverse heart. Let the sects, then,



continue to controvert and question the true doctrine, what is that to us Lutherans? Let others doubt and feel uncertain, waver and vacillate,—you cannot expect anything else where false doctrine reigns. We, however, are certain; for we know that the Word of God cannot deceive us; it affords a safe *hold* and a good *foundation*.

But Mr. Oertel will raise the objection: Who is to be judge in this matter? Who will show us the true meaning of Scripture? We reply: No one but Scripture itself; the Scriptures are self-explanatory. It is vain to say to us Lutherans: "Thus saith the Church; woe to him who will not listen!" We answer: Whenever we hear from your mouth what the Word of God says, whenever you prove your statements from Scripture,—very well! In that case we are hearing the Church, and we wish to be obedient sons of our mother. But whenever we hear a strange doctrine, we remember the word of our Lord: "Beware of false prophets!" And we say to you: Hush your ceaseless appeals to the Church! You are not the Church; it is not Christ, but the spirit of lies that speaks through you. Yea, we assert that a church which demands obedience, without offering Scripture proof for its claims, is not the Church of Christ, but the tyrannical church of the devil; for his custom it is to set himself up above God and His Word. Woe to the person who obeys such a church; she will lead him into eternal death!

The question is being asked, How can a layman find his way out of the maze of the different doctrines of the sects? How is he to decide which side has the truth? Is it not necessary for him to first find the Church to which he can entrust himself to be guided blindfolded, without fear of being misled? Thus only he can speak who does not know what *faith* is; for true faith may not be built on any man, no matter how holy or wise he is, or what exalted official position in the Church he may occupy. Even the humblest layman is in a state of true faith only when he knows and clings to this fact: Thus it is written; thus saith God; such are the promises of the faithful and truthful God of heaven.

It is, indeed, true that it is no easy matter, especially in these last sad times, to discover the true Church by means of the pure Word and the sacraments, inasmuch as so many sects are arising that surround themselves with the halo of Christian teaching and brilliant sanctity. But we point once more to the saying quoted before: "He layeth up sound wisdom for the righteous" ("den Aufrichtigen laesst Er's gelingen," Prov. 2, 7). The Scriptures are clear in every point that concerns our salvation; let everyone who is trying to find the true Church grasp this touchstone, and humbly

call upon God for the guidance of His Holy Spirit, and he will soon find that society which assuredly has Jesus with all the treasures of His grace in its midst, because it clings to His Word and His unadulterated sacraments. It is a blessed mark of abiding honor in the Bereans that, even when Paul preached to them, they "searched the Scripture daily, whether those things were so." (Acts 17, 11.) They are a glorious example, by which all should be guided who are trying to find the true Church, and would not like to be deceived by a false church: they tried to discover agreement of the doctrine with the Scriptures, and when they found that, they gladly joined the new congregation of Christians.

True, natural man would prefer to have marks of the Church on which he could lay his hands even while sleeping, as it were; and we do not deny that the marks of the true Church, which *Der Lutheraner* has mentioned are not very convenient for the carnally sluggish mind of a person who is spiritually dead and blind. It is true that to find the pearl of truth entails labor and conflict; but, dear reader, this pearl is worth seeking for and digging for day and night, for it brings peace to the soul and the certainty of your eternal salvation. For this reason, however, you should not feel surprised that at this very time the Lutheran Church has the most faithless sons, that this particular Church is now the smallest, most despised, and most divided. Remember, the Lutheran Church must be known by the truth; however, it is now midnight throughout the world; love of the truth is almost utterly extinct; truth is considered the vilest merchandise: there is no demand for it, much less is there any serious intention to investigate the truth. Even those who still profess to believe the Bible consider purity of doctrine a chimera, and they regard it as inopportune and as an intolerable Lutheran stubbornness to insist on, or to esteem very highly, any article of our faith. Why, matters *had to* come to such a pass in times such as the Lord had in mind when He said: "When the Son of Man cometh, shall He find faith on the earth?"

However, my beloved Lutheran Christian, though many at your right and at your left fall from the truth, let this be all the more reason for you to take a firm stand. Remember, the reason why many did not know Christ in the days of His flesh was, because He did not reveal Himself to the world by some outward token of splendor. The world desired Him to be an earthly king, and the world to-day desires His Church to be a visible and magnificent kingdom; that is the reason why the world of to-day cannot know the Church, because, like its Head, the Church is disfigured by the cross. Oh, let no one beguile you of your reward! Cling to this



truth, *viz.*, that the true Church is known by the pure Word and the sacraments. Grasp this sword firmly, and you will never be tempted to forsake your Church. You will continue to make it your habitation, even if it should grow still smaller, even if it should become as the stable at Bethlehem, as a cottage in a vineyard, as a lodge in a garden of cucumbers. (Is. 1, 8.) It sufficeth that God is in the midst of her; she shall not be moved. All the glittering domes which human ingenuity has reared shall fall; but even the gates of hell shall not prevail against the Church. Hallelujah! (I, 23 f.)

This entire passage fairly throbs with fervid zeal for the cause of the poor, humiliated, and deserted Lutheran Church, and the whole pathos of the situation in which Walther's labors were begun rushes in on one's mind as one follows his reasoning and his pleading. We behold here the touch of the master of popular debate, — keen logic, apt repartee, the dreaded *reductio ad absurdum*; and from the discomfiture of his opponent the polemist proceeds to constructive efforts, and his great heart swells with touching, cordial affection for his brethren. There is a yearning note in his peroration; it lifts one up and rouses holy resolves and aspirations, and it rings out in a triumphant shout of victory.

Editor Oertel figures once more in the animadversions of Walther in this volume. Walther exhibits the notorious insincerity of Roman polemist in an article of March 8, 1845, and concludes his remarks with the following interesting statement: —

By the way, we must decline with most profound thanks the overtures made to us repeatedly and in no uncertain terms to unite with Mr. Oertel and his ilk in fighting those Protestants which we, too, regard as heterodox. In fighting the Methodists, Neo-Lutherans, etc., Mr. Oertel engages in coarse, cruel, unloving calumnies, void of ingenuity and conscience; we have absolutely nothing to do with him. We still know how to distinguish between those who are unwittingly misled by their own hearts, and those who — the Lord knows for what reasons! — endeavor knowingly and with intent to keep and confirm the poor people in superstition, idolatry, and denial of the only valid merit of Jesus Christ, the only Mediator between God and men. (I, 5.)

Transcontinental reminiscences of a spiritual misery from which Walther and the Saxon emigrants had fled when they quitted Germany, appear in a number of articles, most of them serial, against "the Evangelical Church in North America." This body was an undisguised reproduction of the German state-church, that hybrid product of a Hohenzollern king and his hireling counselors, which has fused the Lutheran and the Reformed churches of Germany into a nondescript something that is—confessionally—neither fish nor fowl, and has raised confessional doubt and cowardice to the dignity of a virtue. Walther's far-seeing judgment is discerned in the resolute stand which he took as soon as he was aware of the purpose of this European importation. In his criticism of this organization Walther exposes the evils of syncretism, and, in so doing, arrays himself openly against the spirit of the age and the typical unionism rampant in the Protestant churches of America. He says:—

If this union were a consolidation of churches that is based on a common faith and on a common acceptation of the truth,—if it were brought about by those who formerly were in error, acknowledging and renouncing their error and accepting the truth, no one, indeed, could be a Christian who would not with his whole heart wish these men the best success in their endeavor, and who would not be ready to unite with them and, if need be, to sacrifice with the utmost gladness his chattels and his life for the attainment of such a holy purpose? Aye, perish the hand that would dare to take up the pen to write against such a pious undertaking! For that would indicate envy in the writer,—envy of the honor due God, and envy of the salvation that is to come to souls dearly bought. For our part, we can state thruthfully that we deeply mourn the divisions of Christendom, that we have no pleasure in strifes and quarrels, and that we are beseeching the Lord every day that He would put a stop to the schisms among Christians which are daily increasing, and unite all who have become divided, in truth and peace.

We see, however, from the paragraph quoted that the Evangelical Society in the Western part of our country has an altogether different purpose and character. This Society does not intend to effect a union between Lutherans and Reformed that is based on agreement in faith, but it desires its members to regard each other as belonging to one and the same church, although they hold entirely

different beliefs with regard to the most important articles of the Christian doctrine.

We can never advocate such a union with a good conscience; on the contrary, we must protest against it with the utmost emphasis and determination, and must earnestly warn our Lutheran brethren in particular against this union. We are far from condemning the entire Reformed Church on account of the errors which we behold clearly established against this Church. We are rather firmly convinced that also this Church has many dear children of God in its midst. Accordingly, we are gladly willing to maintain our existence alongside of the Reformed Church in Christian love; but it is contrary to our conscience, because it is contrary to the Word of God, to enter into ecclesiastical union with this body, as long as it clings to the errors of the Reformed Church. The command of the Lord, given to the Church through the apostle, 1 Cor. 1, 10, is clear: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak *the same* thing, and that there be no divisions among you, but that ye be perfectly joined together in *the same mind and in the same judgment.*" Here we have an incontrovertible command of God, to the effect, that in a true Christian Church there must not be various minds, but *one mind* in regard to the doctrines that have been clearly revealed by God; yea, that the members of the true Church must not only be one as regards the faith in their *hearts*, but they must also reveal their unity in the Spirit and in faith by professing their doctrine in *the same terms*. Again, the same apostle says: "I beseech you, brethren, mark them which cause divisions and offenses *contrary to the doctrine* which ye have learned; *and avoid them!*" Rom. 16, 17. Here we are told that the chief division against which God warns the Church is *a division caused by contrary, false doctrine*; and on the other hand, that it is right, and commanded by God, to *avoid* those, or to separate also externally from those who have already become separate from us in their hearts by embracing a contrary doctrine. Accordingly, neither can a Reformed, who holds God's Word to be true and still believes the teaching of his Church to be correct, unite in a church-union with a Lutheran, nor the orthodox Lutheran with the Reformed. If the Lutheran unites with those whom he regards as errorists, he breaks his baptismal vow, he actually denies the faith which he solemnly professed at his confirmation, he perjures himself, and falls away from his Church.

Accordingly, the symbolical writings of the Evangelical Lutheran Church state in entire accord with the Word of God: "To dissent from the agreement of so many nations and to be called



schismatics is a serious matter. But divine authority commands all not to be allies and defenders of impiety." (*Sm. Art.*, Append. 42, p. 346.) Again, in the Tenth Article of the *Form of Concord* we find this teaching, *viz.*, that we cannot, without denying the truth, unite with the adversaries of our faith even in external ceremonies and in indifferent matters, unless we "*are first agreed with them in doctrine.*" In the same place we find the following: "When such ceremonies are designed for the purpose, and therefore are required and received, as though by and through them two contrary religions were reconciled and became one body; or again, when an advance towards the Papacy and a departure from the pure doctrine of the Gospel and true religion should occur or gradually follow therefrom, — in this case what Paul writes must have weight: 'Be ye not unequally yoked together with unbelievers! What communion hath light with darkness? Wherefore, come out from among them, and be ye separate, saith the Lord!' 2 Cor. 6, 14. 17." (*Sol. Decl.*, Art. 10, 5. 6, p. 644.) From this passage of the public Confessions of our Church the Christian reader can see that our Church, agreeably to the divine command, has long ago decidedly rejected such a union by which two churches, prior to their agreeing in the true doctrine, are to be welded into one body or unit.

There are two reasons, in particular, why we consider it our sacred duty to bear witness in all seriousness against the design to spread the united, or so-called Evangelical Church also in our country. Our first reason is, because this Church must in our country gather its converts in the majority of cases from the Lutheran Church. In order that the new Evangelical Church may subsist, our beloved coreligionists before others will have to be induced to forsake their faith and their Church, and enlist with this new body. Accordingly, we must regard this Church as our most dangerous opponent, — an equal menace to us with the German Methodist Church, which also lives by raiding other churches and by the faithlessness of their members. The Evangelical Church does not do either of two things: it does not proceed on its way quietly alongside of us, and it does not meet us in a decisive battle like other churches; it spreads its nets and sets its traps right in our own camp; it often robs our Church of its best sons and daughters: it makes them indifferent to pure teaching, quenches the confessional spirit in them, and thus renders them inactive in that united struggle in behalf of the treasure of the undiminished truth which is necessary in our times.

Another reason that moves us just on this occasion not to hold our peace, but to publicly raise our feeble voice is, because we are

convinced that this Society, though its beginnings have been small, threatens to become exceedingly pernicious to the permanent existence of our Church, especially in these Western parts. For this reason we believe that we owe it our brethren to warn them, not to despise the phenomenon of the rise of this Society as unimportant, but to rouse themselves and remember that on the Last Day we shall have to give an account of the precious treasure of the pure doctrine, gained by our faithful forefathers in many a severe conflict and frequently at the sacrifice of their possessions and their life,—transmitted to us, and then lost through our security, lethargy, and indifference. (I, 43 f.)

In the three issues following, Walther takes up and dissects the four reasons which the "Evangelical Church Society in the West" had offered in defense of the unionism to which it was committed. He shows the Society's misapplication of John 10, 16, and Rom. 16, 17, and the misleading claims of successes already achieved which the Society had advanced. He discusses such points as these: What constitutes the Church, the difference between the Church invisible and visible, the origin of sects, the means of maintaining and purifying the Church, etc.? All these points were elucidated still more when the Evangelical Society, through Rev. Nollau, replied to Walther's criticism in a brochure entitled: "A Word for the Cause of Union." In his review of this brochure Walther states where it can be purchased: evidently his intention was that the readers of *Der Lutheraner* should read it and judge for themselves. Walther's review abounds in masterful refutations of the sophisms of unionism. We would like to reproduce them, because such arguments never lose their value and might be applied with telling force in our own day. But our paper has been growing beyond the size which we had intended. For this reason we prefer to cull from Walther's reply to Nollau only one passage, which exhibits the remarkable candor and humility of Walther in his polemics. Nollau had indulged in insinuations, hinting that the spirit of Stephan had reappeared in Walther. Walther replies:—

Mr. N. has cast up to us the grave offenses of which we became guilty as Stephanists, or followers of the notorious Stephan. We

declare that every reminder of the offense which we have caused in both hemispheres is very salutary to us, because it is good for us to be deeply humiliated in the eyes of God and men. Accordingly, we declare that our bitterest *enemies have benefited us more* than our friends who would charitably cover all our sins. Moreover, we declare most sincerely that we are not angry at Mr. N., because in a public writing he has renewed the memory of our past errors, to our great confusion before the whole world. On the contrary, we seize this opportunity to publicly and humbly confess once more how deeply we feel the burden of our guilt. We confess that, while we were followers of Stephan, we blindly put our trust in a poor erring man, and without serious examination by the rule of God's Word allowed ourselves to be guided by him. We confess that we had made the ministers rulers over their congregations; we confounded secular and spiritual interests; we viewed the Church as bound up in a visible society; we passed uncharitable judgments on Germany and many of its inhabitants who are children of God; we ruthlessly denied that many who were erring were in a state of grace and would be saved; we separated from our brethren after the manner of sects; in a fanatical delusion we abandoned our calling and our native land without urgent cause, and in so doing severed most sacred ties; we honored the Confessions of our Church with our lips, but were not faithful guardians of the doctrine contained in them; we called ourselves Lutherans, while our doctrine and practice in many respects were utterly un-Lutheran; to be brief, by the pretense of genuine Lutheranism we allowed ourselves to be carried headlong into conditions into which only religious fanaticism can lead men; hence, we were on the point of becoming a most pernicious sect. However, we also confess that we are heartily sorry for all these great and grave offenses; we do not consider ourselves worthy to be called disciples, servants of Christ, and Lutherans; yea, we apply to the times when Stephanism had reached its highest development among us the words which Luther uttered when he referred to the time of his initiation into the priesthood: "It was not right (humanly speaking), and we owe it to the overweening long-suffering of God, that the earth did not swallow us up at the time." We are now wondering, especially the preachers among us and all the leaders of our late emigration, why the ocean did not swallow us up. We are heart-broken when we reflect how grievously we have insulted and provoked God, and have caused the enemies of the Lord to blaspheme; when we reflect that probably not a few souls were mortally offended at us, a horrible blotch was affixed to the entire Church of Jesus Christ, and all believing children of



God who saw us proceed on error's path were deeply grieved and saddened by us. Once more, therefore, we ask all whom we have offended in the past to pardon our grave offenses for God's sake, and to attribute what we did in our blindness, not to the Word of God, not to the Lutheran Church, not to strict and firm adherence to the truth, but only to our perverseness and faithlessness.

However, while publicly repeating this confession and acknowledgment, we do not by any means intend to deny the grace of God which has been accorded us, etc. (I, 79.)

Any person engaging in censorial work before the public has need of a large measure of self-scrutiny, self-control, and the ability of objective reasoning. An honest critic feels his heart sink when things which he must attack in others are found on his own side, and the *Tu quoque* argument in a debate not infrequently renders the finest attack abortive. In Walther's polemics there is manifest the grace of sincerity, which always cooperated with his passionate love of the truth. There is also manifest the courage and confidence of faith in the divine grace which does not permit a confessor's mouth to become tongue-tied by the recollection of his past errors, yea, which is pleased to employ those who had been erring as guides, after their recovery, to others who are still in error. It was this belief, I think, that supported Walther in several trying episodes in his first years as editor; it made him cheerful where others would have been filled with dismay and unnerved.

(To be concluded.)

## DR. MARTIN LUTHER'S TREATISE OF CONFESSION. WHETHER THE POPE HAVE POWER TO ENJOIN SAME.

(To be concluded.)

113. XXI. And why should we feel ashamed to unbosom ourselves to a mere man, when at our death—a short time hence—we shall be obliged to stand shamefaced before God and all angels and devils?—all of which we could easily avoid

by suffering a little embarrassment before one man. I am not sure that a man may have a real, living faith if he refuses to suffer so much as to embarrass himself before another. Each Christian must bear his cross, if he is to be saved and his faith to be tried, and this shame is a very small part of the holy cross. No suffering here is a bearing of the cross, except the shame and disgrace that we (as Christ) be numbered with the transgressors.

114. For I reject the laws of the pope concerning confession on account of those that are unwilling to bear this cross, and are not susceptible to the inducements. With these he ought to cease from urging, and not drive them into additional sins. They are all thieves, crucified on the left hand of Christ, and suffer in vain; nay, they only add to their sins, even as that thief did [Luke 23, 39]. We are to invite, not to drive; to call, not to force; to strengthen, not to threaten; to console, not to terrify with confession and all other sufferings. We are to teach and make men free, free, willing, and eager to confess; if we cannot do this, we must not undertake to command and force. For just as to torture, suffering, and death we can only invite, call, strengthen, and console. If anyone is unwilling or unable to do this, let him cease from threatening, driving, and terrifying. We are far too prone to threaten and compel.

115. XXII. The second reason and inducement that ought to make us willing to confess our sins is the noble and precious promise of God contained in the following four passages: Matt. 16, 19: "Whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 18, 18: "Whatsoever ye shall loose on earth shall be loosed in heaven." John 20, 23: "Whosoever sins ye remit, they shall be remitted unto them." Matt. 18, 19, 20: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." If a man is not moved by such words full

of love and comfort, he must, indeed, have a frigid faith and be a poor sort of a Christian.

116. For although each one may confess his sins to God privately, and may secretly make his peace with God, still he has no one to render a verdict upon him in which he may acquiesce and gain peace of conscience. He cannot help but worry as to whether he has met all requirements or not. But it is a fine and sure course to lay hold of God in His own words and promises, so that we may gain a firm foothold and a proud reliance on the truth of God, and thus urge freely and boldly upon God Himself His own truth and say: Now, dear God, I have in Thy sight complained of my sin to my neighbor and revealed it unto him and have joined with him in Thy name and desired grace. Thou hast out of abundant grace promised: Whatsoever is bound shall be bound, and whatsoever is loosed shall be loosed, and shall be done of the Father what we agree to ask. Therefore I cling to Thy promise, and do not doubt Thy truthful promise, that, as my neighbor has loosed me in Thy name, so shall I be loosed, and that unto me shall be done as we have asked.

117. XXIII. Behold, he that confesses only to God in secret cannot have such a defiant assurance, for these promises are given unto two or three, or as many as there may be. But God is faithful, and whatever He promises we are sure He will perform [Ps. 33, 4], as St. Paul says unto Timothy [2 Ep. 2, 13]: "If we believe not, yet He abideth faithful: He cannot deny Himself." Therefore, this faithfulness of God in regard to His promises is an abundant, precious, rich, and firm assurance, which will let no man sink and remain in doubt.

118. Such a man will maintain himself against all the powers of heaven and hell and earth, and God Himself will yield unto him and concede Himself overcome, as it is taught figuratively Gen. 32, where Jacob wrestled with the Angel and fought all night, till morning. Scripture says that Jacob prevailed against God, and that the Angel was not able to



deny him anything. For this same reason the Angel changed his name and called him Israel, meaning: a prince of God or one prevailing against God, and gave His reason in these words: "Thy name shall be called Israel," a conqueror of God; for if thou hast prevailed against God, how much more wilt thou prevail against men.

119. Thus we all must be Israelites, and acquire power over God. This can be accomplished in only one way: God's judgment and our conscience are bitter enemies; God's judgment is righteous, our conscience, sinful and deserving of punishment. When these two meet, a deathly struggle and the anguish of hell begins; there is hard wrestling and heavy fighting. If our conscience is to prevail there and become an Israel, it must lay hold of God where He may be conquered and captured. This can be done by laying hold of Him in His promises, to which our conscience must cling so firmly and so long till judgment is compelled to desist and promised grace alone remains. Then our conscience is made glad, and God becomes what man desires. For He cannot lie, and is thus conquered by His own truth as He has graciously promised in advance.

120. XXIV. For this reason the words immediately following tell us that the Angel blessed Jacob, and Jacob said [Gen. 32, 30]: "I have seen God face to face, and my life is preserved." What does he mean? This, that his soul has been in dire distress and anguish and has felt God's judgment as being incensed at him. But what did he do? He had in times before received a gracious promise of God that He would be his God and that He would bless in his seed all the families of the earth [Gen. 28, 13, 14]. To the truth of this he clings so firmly, would not think of God in any other way, and would have suffered himself to be torn into a hundred thousand pieces rather than surrender his belief that God, having given him this gracious promise, would fulfill it and prove faithful. And thus he gained the victory, and is called a man who has prevailed against God, that is, Israel. Of this Hosea says,

12, 4. 5: "By his strength he had power with God. Yea, he had power over the Angel, and prevailed; he wept, and made supplication unto Him," etc.

121. Thus he became Israel, a man having power over God, while before he was Jacob (one who treads all sin under foot), that is, he has become a free man, who has power over God and sin, hell and heaven. Thus we also must conquer God with God, and urge Him upon Himself, a battle in which our strength is nothing else than His divine promise and truth, which He cannot deny and will not. Thus, if a man lay hold of Him there, he has Him and will hold Him. This is confessed by the bride in the Song of Solomon, 3, 1—4, when she had sought Him a long time and had not found Him. When she had passed but a little from the watchmen, she found Him and said, "I hold Him, and will not let Him go." If, now, a man makes light of this wealth of divine truth, although he may so easily obtain it in confession, he surely shows that he does not esteem God's grace highly. As far as he is concerned, this bounteous market-place has been opened in vain, and it is to be feared that his faith is not genuine and will not endure to the end.

122. XXV. But is it not true that, if any man knew that such a promise as that given to Abraham, Isaac, and Jacob existed, no matter where on earth, we would have no peace and would risk our life and our worldly goods to obtain it? Well, now God has filled all the world with such promises in the Gospel. For what He has promised unto them, He says unto us and unto all the world in the passages cited above, Matt. 18, 18 sqq. We have it at our neighbors, before the door of our house, and yet refuse to receive it. The holy patriarchs esteemed it so highly and clung to it so firmly, and we regard it so lightly that we refuse to take upon ourselves a little mortification before one man to obtain it. Verily, it is a shameful lack of faith and an ungrateful contempt of the kind promises of divine grace and comfort.

123. It is by reason of this ingratitude that God has

plagued us with the pope and his accursed laws, and has imposed this penalty, that we are compelled to run after his lying bulls and deceitful indulgences and to purchase this iniquity of his at great cost. It serves us right: we do not recognize the bounteous and true promise of God; we have not received it gladly and willingly, without cost and labor, and now we must buy mere lies of the devil through the pope at high cost and great labor, instead of the truth. St. Paul, 2 Thess. 2, 11. 10, has foretold this: "God shall send them strong delusion, because they believed not the truth, and received not the love of truth, that they might be saved."

124. XXVI. But where there is genuine contrition, there is not much need of urging and admonishing. And particularly in the anguish of death a sinner's eyes are opened, and he becomes eager and glad that such an opportunity is offered him to confess his sins and to hear such a comforting promise. In such a frame of mind he would give his life many times rather than do without this advantage.

125. Why, then, do we not bear ourselves thus at all times, and while we are in good health, since we must always look forward to that hour without any certainty? On the other hand, as was said above, to those that are not in that attitude of mind confession is of no advantage. For as yet their contrition and faith is not sufficient, and it is better for them to postpone their confession, in order that they may not dishonor God's promise and grace offered in confession, and defile it by their lack of preparation. Meanwhile they should not allow the pope's apish law to raise any doubts in their hearts, even though they were excommunicated on account of it. It is better to live under the ban of the pope, the juggler, which is of no validity, than to sin against the serious and true grace of God and His promise. And to sum it up, whosoever is a serious Christian let him thank God /that he may have this confession, and let him use it with joy and gladness whenever and as often as he desires, without regard to the pope's tomfoolery and law.



126. Thus there is here no need of doing anything further than to make men willing and eager for it without command and compulsion by means of the foregoing reasoning; the profit and fruit will follow. Again, those that are not willing and are not moved by such reasons can far less be brought to it by law and compulsion; or, if they are compelled to confess and do it not from their own free will, they are driven into it merely for their own greater hurt and harm. Therefore, it is necessary in such cases not to coerce such men and to consign this unhallowed law of the pope to the privy, where it belongs, although it is not worthy of the place, because it drives so enormously many thousands of souls to their destruction in this sacrament, and makes this high boon of divine promise a laughing-stock, without any reason or ground, from sheer personal malice and frivolity.

127. XXVII. It is far better to advise such people to confess to God in secret. Without doubt, they will not in this fashion commune with God three or four times and confess to Him. At some time or other they will consider who He is to whom they are speaking and confessing and promising reform, and they will say to themselves: Pray, how often dost thou confess, how often dost thou speak to God; when wilt thou seriously mend thy ways? Thus they might, through this secret confession to God, be overcome with fear, and thereafter become free and willing to confess to man also, and thus gain God's promises. Otherwise they might perhaps never have come to this way of thinking from their feeling of reluctance and fear to confess unto man, which causes them such distress of mind that they think of nothing else than how to have it over with most quickly. Thus they remain one year as the other. They think to confess is all that is needed. They never really think of God; they are servants of custom and human laws. Away with such men from confession, and let them be instructed that they habituate themselves to confess to their God, angel, or patron saint in secret, and let them confine themselves to this until they become more willing and better.

128. XXVIII. But let us continue and comfort those of weak faith, whom the holy apostle, Rom. 15, 1; 14, 1, commands us not to despise, but to receive, and let us further show them how free this confession is. The pope, in his misleading laws, has strained the thing to such a narrow compass that he bids us confess all sins and only to the priest. This you must not do, unless you do it gladly; and here bear in mind your three liberties.

129. The first liberty is, that you do not resolve to confess all sins, but only those that bite and oppress your conscience, while all the others you may include by acknowledging the sinfulness of your entire life, in order that the confession may be short. I mean thus: Behold, my lord, this have I done and also this, and many things more which I need not relate; but these are the greatest sins. I ask of you good comfort and counsel, for all my life is evil. By what authority would pope or man force us to recount all sins separately, since God does not require it?

130. The second liberty is this: They have made a great deal of twaddle concerning the division of confession. I, for my part, think that no one will gratuitously divide his confession if he comes at all willingly. But if he should forget something, he is under no obligation to go to the same confessor; he may either not confess it at all, or confess it to whom he will; for concerning this there is no law one way or the other. But as to those that confess unwillingly, merely from fear of the pope's law, what difference does it make whether they divide their confession or not, a confession which it would have been better to drop entirely? For it is of no avail and is lost labor, moreover harmful to the soul. It is a confession which God does not hear; it is made merely to the pope. Therefore, as the confessor is, such is the confessant, such also the absolution, except that the Word of God is therein prostituted and abused. Hence, let them divide or not, it makes no difference.

131. XXIX. The third liberty: If you should prefer not to confess to a priest or monk, then go to a man, either a layman or a clergyman, in whom you have confidence, and act precisely as if you desired to get good advice and comfort for your soul. Wait and see what God will say to you through him. And as he tells you in the name of the Lord, so follow him and regard it as an absolution. Cling to it and seek no other absolution! Of course, priests ought to be such people of whom every one expects good comfort and counsel in such matters, but their lust of power tickles them so very much that no one trusts them and confesses to them only from a fear of the pope's law. Such mistrust do they create with their tyranny in that they wish to be masters, not servants, among Christians. Truly, one ought to strip them of their domination and remind them of their duties as servants, and let them see that they are not noblemen, but servants, as Christ has assigned them their duty.

132. And now, to prove that I do not say this out of my own head, let us hear Christ Himself, when He says in the words cited above, Matt. 18, 15: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." Listen here to the highest Pope and Judge. He says: a brother is gained if he takes advice and acknowledges his sins secretly between himself and his neighbor alone. If he is gained, everything has been made straight, and the sin disappears secretly between these two alone; what more need has he of confession? Christ Himself absolves him here with nothing more than this that he listen to his brother, and that the two compose the matter between them. We have here neither priest nor pope, and yet the brother is gained and sin is forgiven.

133. XXX. How much more will it be the case if I myself anticipate the thing and rebuke myself before my neighbor and desire of him counsel and comfort. Do you think, if I have here Christ's word and absolution, that the fear lest the pope might not absolve me should cause me any worry, seeing

that he has not an iota of Scripture for his secret confession, while I have here such a strong declaration of Christ on my side? On the contrary, we must conclude that secret confession, punishment, and reformation is taken away from the priests and is given to every one in the congregation. For Christ says here not to Peter, nor any individual, but generally, to every one, "Go and tell thy brother his fault!" Hence every Christian is a confessor of secret confession, which the pope, the great robber, has snatched, just as he has snatched the keys, the episcopate, and everything else.

134. My friend, if Christ judges and says that the brother has been gained, though it has been done secretly, do not hesitate to accept it. He will not lie to you. If he is gained, sin is done away with and grace has come; what more do you desire? Additional aid is found in the following verse [v. 20]: "Where two or three are gathered together in my name, there am I in the midst of them." Is He in the midst of them for any other purpose than to accept and ratify what they do? Why, it is Christ Himself that does it all! Pray, why do we argue further, since we have here His clear word that everything is right and proper whatsoever thus is done in His name between brother and brother? Whence comes that foreign obligation that the pope claims in this matter? And why does he claim the right to have a hand in this secret "midst"? Yea, he is not satisfied with what Christ is satisfied with, but rides rough-shod over Christ and compels men to reveal this secret thing to him and his. Thus he destroys secret Christian confession, and inaugurates a popish and human secret confession without any cause or reason.

135. XXXI. Just as strong and even stronger are these words of Christ [v. 19]: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven?" I ween, here He seizes the pope by the jaw and tears his cobweb laws to pieces. He says quite generally, "If two of you," not the pope and a layman, a priest and a citizen, a monk and a peasant; but



two, whosoever they be, if only they be among you, that is, if they be Christians and on earth, so that no one may make bold to loose the dead in purgatory or hell, as the pope does. And, "Anything that they shall ask," etc. Here He speaks without reserve, making no exception, doubtlessly including also the sins that are discussed between brother and brother, in short, all things. And now hear His judgment and final word, "It shall be done for them of my Father which is in heaven." Behold, what more do you desire, what stronger assurance? Christ is there; the Father hears, if even as few as two gather in Christ's name and pray for what they desire and need. Therefore, in view of His clear words, let us freely and gladly make bold to confess to each other, advise, help, and pray for whatever weighs upon our hearts in secret, whether it be sin or pain, and let us by no means doubt this easy and clear promise of God, and on the strength of it let us go freely and gladly to communion and die with far greater assurance than the pope's secret confession can give us, for the latter has no foundation, while here we have a strong foundation.

136. I even go further and warn men not to confess secretly to a priest, because of the priest's office, but to confess to him as to a common brother and Christian. And this in order that, since the pope's confession has no foundation, we may not build on sand, but that we may confess on the strength of these words of Christ when we do confess, whether it be to a layman or to a priest. On this let us boldly lean and comfort ourselves that, when two gather together in His name, that Christ is there, that what they do is acceptable to Him, that what they pray is done of the Father without any doubt. Assuredly we cannot gather together in Christ's name in a better manner than for the purpose of doing away with sin and to seek His grace, help, and comfort. This is most acceptable in His sight, then surely His name and honor is sought; our name and honor come to naught.

137. From all this we learn how far the pope's tyranny, as planned by the devil, has led us away from all our comfort

and salvation. And yet, as a reward, he has stolen the money and wealth and honor of all the world, as if he had done a fine thing, so that, if we had not deserved it of God, it were proper to grind him together with his devil's throne to powder. He is the real and foremost Archantichrist, whom, please God, our Lord Jesus Christ will very shortly cast into the abyss of hell by His coming. Amen.

138. Therefore let us acknowledge our guilt and bewail our ingratitude. We have not accepted gratis God's Word and grace, and hence He has given us the pope as a punishment, who sells us his lies and errors for the price of our goods, body, and life, till he has devoured our soul, body, and goods, and still devours them this very day. Let us, then, with one accord pray against this devilish stench and abomination at Rome which poisons all the world, so that God may again exalt His Word and destroy this sinful and pernicious man's law. To that end may Christ, our Lord, blessed forever, help us! Amen.

Fort Wayne, Ind.

W. H. KRUSE.

## THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

### THE SECOND ARTICLE.

(Continued.)

#### THE WORK OF REDEMPTION.

Gal. 3, 13: *Christ has redeemed us from the curse of the Law, being made a curse for us; for it is written: Cursed is every one that hangeth on a tree.*

The Law is good and holy. It promises eternal life on condition that it be kept perfectly: "This do, and thou shalt live." This condition, however, no man can fulfill. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Hence the Law pronounces its curse upon us: "Cursed is every one that continueth not in all things which

are written in the book of the Law to do them," v. 10. We are "*under the curse of the Law.*" In ourselves there is no way of escaping this terrible curse. What we could not do Christ did for us: *He has redeemed us from this curse.* How? By "*being made a curse for us.*" Observe well the words: "*for us;*" they express the doctrine of substitution emphatically. The curse to be pronounced upon us was pronounced upon Him. He became a curse "*for us,*" *in our stead.* He took the sinner's place, "was made under the Law," and satisfied its every demand. Where is the curse of the Law? Taken from us and placed upon Him. A blessed truth, full of consolation, is contained in these words: "*Christ—for us.*" He hung on a tree; that is indubitable proof that He was accursed—for us, because it is written: "*Cursed is every one that hangeth on a tree.*" "The chastisement of our peace was upon Him," Is. 53.)

1) Luther's famous classic on Gal. 3, 13, is worthy of prayerful meditation. Among other things he says that Christ, in our stead, is no longer "an innocent and sinless person, the Son of God born of the virgin, but a sinner, who has and bears the sin of Paul, the blasphemer and persecutor, and of Peter, the denier of his Master, and of David, the adulterer and murderer; in a word, He bears and has all the sins of all men in His body. Not that He has committed these sins, but that, being committed by us, He assumed them and transferred them to His own body, in order to render satisfaction for them with His own blood. The general law of Moses, therefore, lays hold of Him, although innocent in His own person, because it finds Him among sinners and robbers, just as a magistrate holds and punishes as guilty one whom he finds among robbers, even though he had never committed anything wrong or worthy of death. Christ, however, was not only found among sinners, but even of His own accord and by the will of the Father wished to be the associate of sinners by assuming the flesh and blood of those who, as sinners and robbers, were sunk into all sins. When the Law, therefore, found Him among robbers, it condemned and killed Him as a robber.—But some one may say, 'It is blasphemous to call the Son of God a sinner and a curse.' I answer, 'If you want to deny this, deny also that He suffered, was crucified, and died.' It is no less absurd to say that the Son of God was crucified than that He was a sinner. But if it is not absurd to confess and believe that Christ was crucified between thieves, it is not absurd to say the other. Certainly there is something in the words of Paul, '*Christ became a curse for us.*' '*He made Him to be sin for us, in order that we might be made the right-*

1 Pet. 1, 18. 19: *Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as a lamb without blemish and without spot.*

Peter here addresses especially the Gentile Christians. He reminds them of their former state in which they led "*a vain conversation received by tradition from their fathers.*" Their "*conversation,*" i. e., their manner of life, was "*vain,*" empty, purposeless; it was a walk after the flesh, Eph. 2, 1. 2. 17. To the Ephesians Paul writes that they should no longer walk, as the other Gentiles do, in the *vanity* of their mind, Eph. 4, 17. This vain mode of life had been "*received by tradition from their fathers.*" The parents of such men, having themselves no true knowledge of God, could impart none to the children. Sinners can rear sinners only; what is born of the flesh is flesh. This life in the lusts of the flesh held dominion over them; they were enslaved to sin. From this dominion they could not free themselves. Christ *redeemed* them therefrom. *Redeem* means to buy back, to repurchase. A price had to be paid to release them from this terrible bondage. What was it? "*Silver and gold,*" which men deem so precious, and with which the value of all earthly things is measured, are but "*corruptible things.*" The ransom was infinitely more precious. On Calvary the "*blood of Christ*" was shed for our sins. Christ's blood was the only ransom that could buy us back from the power, the dominion, the slavery of sin. "*Precious*" this blood is because of the Person of Him who shed it, Christ—God! Not the quantity, but the quality of this

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*cousness of God in Him.*' So John the Baptist calls Him the Lamb of God, bearing the sins of the world, John 1, 29. He Himself is innocent, because He is the Lamb of God without spot or blemish; but since He bears the sins of the world, His innocence is weighed down by the sins and guilt of the whole world. Whatever sins I and you have done have become the sins of Christ, as though He Himself had committed them. Is. 53, 6: 'The Lord hath laid upon Him the iniquity of us all.' These words we ought not to extenuate, but give them their proper force."



blood imparts to it its infinite worth. The "*lamb without blemish and without spot*," the innocent Christ, takes the place of the guilty, becomes our substitute, sheds His blood as a sacrifice, and thus atones for sin. Christians know that they were bought with a price, but they are apt to forget it, hence they must be reminded again and again: Know that ye are redeemed! He who believes that he is free from the dominion of sin, rules over sin. Know that ye are redeemed! this is the most powerful incentive for Christians to follow after sanctification. They are under obligation to do so: Christ redeemed them; they have the power to do so: Christ redeemed them.

Hebr. 2, 14. 15: *Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.*

"*Flesh and blood*," man as he is by nature, is in the power of "*him that had the power of death, that is, the devil*," hence he is also *in fear of death*, of temporal death, because back of it eternal death awaits him. To break this power and to deliver us from this fear of death, Christ took part of flesh and blood, became man like unto us, sin excepted. Being man, He could die and through His death sin was expiated, the devil's power over us was destroyed, the sting of death—sin—lost its poison, its killing power. Now we Christians need not fear temporal death, because it is but the entrance to eternal life.

2 Tim. 1, 10: *Christ hath abolished death, and hath brought life and immortality to light.*

Death abolished! An astounding declaration, incomprehensible for human reason, a blessed truth which faith only can grasp! Death *abolished*, καταργήσαντος, death annulled, death deprived of its power to terrify, on the one hand; on the other, "*life and immortality*," i. e., immortal life, brought to light through the Gospel. This Christ, our Savior, has accomplished by His work of redemption. Temporal death, the king

of terrors, is changed into a welcome messenger from above. For the Christians, who believe the Gospel, temporal death is no longer a transition from spiritual death to eternal death, but from spiritual life to eternal life and immortality.

Gen. 3, 15: *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel.*

Adam and Eve transgressed the commandment of God, Gen. 2, 17. Thus sin entered into the world and death by sin. "By the offense of one judgment came upon all men to condemnation," Rom. 5, 18. The victory seemingly was Satan's; all mankind was to be forever in his kingdom — lost — damned. God interposes. He announces to fallen man the Protevangel, Gen. 3, 15, promising a Redeemer. In the presence of our first parents He said to the serpent, or rather to the devil concealed in the serpent: "*I will put enmity between thee,*" the devil, "*and the woman, and between thy seed and her seed.*" A fierce warfare is to rage between the devil and the woman's seed, ending in a glorious victory for the latter and thus for fallen man. That was indeed Gospel, "good tidings," for Adam and Eve and — for us.

Who is "*the seed of the woman*" that is to bring about this victory? None else but Christ. St. Paul authoritatively settles this question Gal. 3, 16. — Our English text reads: "I will put enmity between thee and the woman, and between thy seed and her seed," and then proceeds: "*It shall bruise thy head,*" etc. The antecedent of "it" is obvious; it is "seed." "Seed" being of the neuter gender in English, the translators chose the neuter pronoun "it;" since, however, "her seed" is Christ, it is also patent who is meant by "it," viz., "her seed" = Christ. But though no mistake can be made by the thoughtful reader as to its meaning, the "it" is an inaccurate translation. The Hebrew word is הוּא, which is a personal pronoun of the masculine gender, and should have been rendered: "He." It may be of interest to note that whilst even the Revised Ver-

sion still retains the "it," the American Standard Version correctly translates: "*He shall bruise thy head.*"

A pardonable digression. — In the interest of Mariolatry papacy has changed this pronoun "He," meaning Christ, into "she," meaning Mary. Says the THEOLOGICAL QUARTERLY, vol. IV, p. 418: "Contrary to all rules of grammar and logic, and what is even worse, contrary to the analogy of faith and to all the teachings of Holy Writ, the Catholic Bible has rendered *אִתָּךְ* with *she*, and the teachers of the church of Antichrist have referred this prophecy to Mary, the mother of Christ, and claim that Mary is the one that bruises the serpent's head. Of course, this forgery and blasphemous perversion of God's own Word is calculated to support their Mariolatry and to render this idolatry the more acceptable to the senses of an ignorant and pomp-loving multitude. Many popish churches and cathedrals have been decorated with pictures and paintings representing Mary as the one that treads upon, and crushes, the head of the serpent."

Returning to the matter in hand, we note first that the passage speaks of the conqueror of Satan as being an individual person — "*He*" = Christ. We further observe the expression "*her seed*," the seed of the woman; Christ, the Redeemer, is to be true man. But the peculiarity of the expression consists in this, that it speaks of "*the seed of the woman.*" Here is an intimation, as in Is. 7, 14, of the Messiah's miraculous conception and birth. Christ is the one made of a woman, born of the Virgin Mary, having no human father, but conceived by the Holy Ghost, Luke 1, 35. — We learn still more of the person of this mighty Victor. God says of Him: *He shall bruise, crush, thy* — the serpent's — *head.* Since the serpent's, i. e., the devil's, head is to be *crushed*, the victory will be a complete victory; the devil will be overcome, Luke 11, 22. But to "destroy him that had the power of death, that is, the devil," Hebr. 2, 15, is a *divine* work. It is Scriptural to argue from the work to the person who performs the work. He that can crush the devil's head cannot be mere man: he must, at the

same time, be true God. — How clear the prophecy of Christ's humanity and divinity! How clear, too, the prophecy of Christ's signal victory over Satan! Through the Messiah's work Satan's victory shall be undone; the human race shall again be freed from his hellish power. True, Satan will wage a furious warfare. Satan "*shall bruise His heel.*" In this mortal combat Christ receives a wound; the victory is dearly bought. Says Paul: "Ye are bought with a price." But whilst the crushing of the *head* of the serpent is fatal, the crushing of the *heel* of the Victor is not. When reading the clause: "*Thou shalt bruise His heel,*" we are especially reminded of Christ's Great Passion. He was indeed, as Isaiah says, a man of sorrows. Judas, the disciple, betrays Him; Peter, the disciple, denies Him; His own people cry: "Crucify, crucify Him!" Pilate and Caiaphas condemn the Innocent One. He is nailed to the cross. After all, the devil seems to be the victor. But no—all this is merely the bruising of Christ's heel. On the cross He cries out: "It is finished!" By His death He carried out the deadly combat to a glorious victory. (Cf. Hebr. 2, 14. 15.) — "The great dragon was cast down, the *old serpent*, he that is called the devil and Satan, the deceiver of the whole world," Rev. 12, 9. — *Summary.* Gen. 3, 15 is the first Gospel message. It speaks of Christ's Person and His office. It says Christ is true man and true God. It prophesies His sufferings and His complete victory over Satan.

1 John 3, 8: *For this purpose the Son of God was manifested, that He might destroy the works of the devil.*

St. John says: "He that committeth sin" willingly, consciously, "is of the devil," is minded like the devil, the devil's sentiment is in him; "for the devil sinneth from the beginning," it was he that made the beginning of sin, he was the first sinner; now, whosoever wantonly sins follows in his footsteps, is governed by him. But Christians, purchased and won from the power of the devil, are to contemplate the purpose of Christ's coming into the world, and then they will not do the devil's bidding. "*For this purpose the Son of God was manifested,*



that He might destroy the works of the devil." Christ destroyed the works of the devil, *i. e.*, sin, and now Christians should sin, wantonly sin, sin intentionally and with aforethought? Nevermore! Why, then they would build up what Christ has destroyed! They would build the devil's kingdom, and building this kingdom, they would but prove that they are in the devil's employ, that they had fallen from grace, that they had received God's grace in vain! It is a contradiction in itself to say, I am a Christian, and still to "commit sin" willingly. "He that committeth sin" is not of Christ, but "of the devil."—Christians, by God's grace, have the power to resist Satan's temptations, 1 Pet. 5, 9.

2 Cor. 5, 21: *He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.*

God is merciful; He is also just. He could not show mercy at the expense of His justice. Sin separated between us and our God. Sin is guilt, our guilt. Guilt demands penalty. This obstacle, penalty of guilt, God removed. How? Christ "*knew no sin*;" He was holy, righteous, sinless. Him God made to be sin "*for us*," *ἐπὶ ἡμῶν*, in our stead. The Holy One took the place of the sinners, the unholy. "*For us*"—that plainly, forcibly, unmistakably expresses the doctrine of substitution. This the apostle here teaches. The translation of the American Standard Version: "on our behalf," is weak and colorless.—"*For us*" Christ was "*made to be sin*." That does not mean that Christ in His nature was now a sinner, or that He committed sin in thought, word, or deed; just as little does it mean this as the correlative clause: "*that we may be made the righteousness of God in Him*," says that our sinful nature were annihilated and replaced by a divine righteous nature. As strongly as possible the assertion is made: "*He knew no sin*." The innocent Christ "*was made to be sin*," not by a physical act, but by a judicial act of God. He was made to be sin by imputation. "The Lord hath laid on Him the iniquity of us all," Is. 53, 6. In the eyes of God

Christ is the sinner, the malefactor. God punished our sin in Christ. Thus His justice is satisfied. What was God's purpose in imputing our sin to Christ? "*That we may be made the righteousness of God in Him.*" Our sin has been liquidated by our substitute, Christ, satisfaction is rendered, the penalty is paid, righteousness is merited. Since He has taken our place, His righteousness is our righteousness. Our sin was imputed to Him; His righteousness is imputed to us. That, oftentimes, is very hard for us to believe. We see our sins, know the Law and our shortcomings. But the point is not. What do we think and judge concerning ourselves? but, What does God think of us? God looks upon us in Christ, who is our righteousness.

Is. 53, 4. 5. *Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed.*

The Ethiopian eunuch, homeward bound from Jerusalem, where he had worshiped, sitting in his chariot, is reading the Prophet Isaiah. By direction of an angel, Philip goes that way, meets the eunuch, and is asked the question, "I pray thee, of whom speaketh the prophet this? of himself, or of some other?" Now the passage of the Scripture which he was reading was this: "He was led as a sheep to the slaughter," etc. (Is. 53, 7 ff.) "And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus," Acts 8, 26 ff. Incontrovertibly Is. 53 speaks of Jesus. Isaiah lived about 760 before Christ, but his description of the suffering Messiah is as vivid as though he had stood below the cross at Calvary.

The verses before us treat of the cause of Christ's suffering.—"Surely!" The statement to follow is absolutely true, beyond the shadow of a doubt. "*Surely He hath borne our griefs,*" or sicknesses. Observe the stress here, and in the following clauses, upon the pronouns: "*He*"—"our." He was

not suffering for Himself, but for us. This the contrast between "*He*" — "*our*," "*we*" — "*Him*" loudly proclaims. The doctrine of substitution and atonement cannot be more strongly expressed than it is done here, a fact which cannot be emphasized too strongly in our days. Sad to say these precious doctrines — substitution, atonement — are hushed up more and more in denominations outside the Lutheran Church, and in their place a shallow morality is taught. — "*He*" — "*our*" = the Messiah, takes our place, suffers for us. Vicarious suffering — this is the burden of the prophecy. Christ is the Righteous, the Holy One, and He suffers! So He does not suffer for His own, but for sins of others. They are *our* griefs, *our* sorrows; *we* have sinned. *Our* griefs, *our* sorrows rest as a heavy burden upon *Him*. Taken from us, they are imputed to Him. Says Peter: Christ "His own self bare our sins in His own body on the tree," 1 Pet. 2, 24. What the prophet says is truth, divine truth. Mark the emphatic assertion: "*Surely* He hath borne our griefs." And willingly, voluntarily, He became our substitute; voluntarily He took the vast burden of our sin upon Himself. The prophet says: "*He* hath borne our griefs." It was His doing, His act; His suffering and death was not a fate He could not have escaped.

To return to the main thought: Our sins were the cause of His suffering; but what did people in general assume to be the cause? "*Yet we did esteem Him stricken, smitten of God, and afflicted.*" He is a criminal, His crimes have found Him out; God has given this malefactor over to inexorable justice — so men thought then, so now. Blind reason cannot understand the cause of Christ's suffering. What, says the prophet, the Holy Ghost, was the cause? "*But He was wounded for our transgressions, He was bruised for our iniquities.*" Transgression, iniquity, is sin, is rebellion against the majestic God, and deserves punishment, damnation. The vials of God's wrath should have been poured upon our guilty heads, but He took our — the criminals' — place, and so they were emptied upon Him. And why did He make this vicarious sacrifice?

To redeem us. "*The chastisement of our peace*"—so that we might have peace—"was upon Him." Sin separated between us and our God. This enmity Christ abolished. "Christ is our peace," Eph. 2, 14. How? By bearing the *chastisement*, the punishment, such as God inflicts for sin. Thus our transgressions and iniquities have been atoned for; the penalty is paid. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again," Rom. 8, 34.

Springfield, Ill.

LOUIS WESSEL.

(To be continued.)

## STATUS OF THE ENGLISH WORK OF THE GERMAN MISSOURI SYNOD.

From the Synod's Year-Book for 1910, which left the press in March, we attempt again to tabulate the facts which exhibit the extent of the English work of the pastors of the German Missouri Synod. As in former years, and for the reasons formerly stated, the statistics of the Colored Missions reported in the Year-Book are omitted from the calculations following. It might have been proper to include the statistics of missions at penal institutions and institutions of charity, because this work of our pastors is presumably carried on through the medium of the English language, even where no statement to this effect has been made. But as these statistics were not taken account of in previous estimates, to bring them in now would render it difficult to state correctly and briefly the difference between last year's and this year's figures in the various groups.

The English data of the Year-Book are still incomplete. No English preaching has been reported, *e. g.*, from Holy Cross, St. Louis; Richmond, Va.; Memphis, Tenn.; Hammond, Ind. (St. Paul's), etc., though English preaching is known to the writer to be a fixture of these congregations. Quite a number of pastors have reported English confirmations, English baptisms of adults, English Sunday Schools,



English catechising, English parochial schools, or religious instruction in English in their parochial schools, without mentioning that they conduct English services. There are 35 such instances in the Year-Book. These are not included in the tables submitted below, because they would be subject to question. It is understood, then, that the estimate of the Missouri Synod's English work herewith submitted is of the work actually reported. The English work actually performed by the pastors of the Missouri Synod is of greater dimensions than the figures culled from the Year-Book indicate.

The system of groups and divisions, with the nomenclature, adopted in previous statements of this kind, has been retained in the present. It has been possible, however, to reduce the number of divisions, partly because there were no entries for certain divisions which it was formerly necessary to make, partly because the pastors making report had characterized the English work performed by them so exactly that several divisions could be merged into one.

The following tables are subject to revision if any of our readers discover an error.

At the close of 1910, English preaching was reported within the bounds of the German Missouri Synod from 481 places, as follows:

Western District .....	59 (minus 3)
Central District .....	58 (plus 2)
Kansas District .....	38 (plus 11)
Michigan District .....	38 (plus 8)
Eastern District .....	37 (plus 6)
Minnesota and Dakota District .....	35 (minus 1)
Nebraska District .....	25 (plus 8)
Iowa District .....	24 (minus 3)
Atlantic District .....	22 (plus 1)
Wisconsin District .....	22 (plus 1)
Northern Illinois District .....	21 (plus 1)
Central Illinois District .....	17 (minus 2)
Texas District .....	15 (minus 1)
Oregon and Washington District .....	14 (no change)
South Dakota District .....	14 (plus 5)
Southern Illinois District .....	11 (minus 3)
California and Nevada District .....	9 (plus 4)
North Dakota and Montana District .....	9 (new district)
Canada District .....	8 (no change)
Southern District .....	5 (minus 6)

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*Total*.....481 (plus 37)

The Minnesota and Dakota District should have no real decrease registered against it, but should rather be credited with an increase of 8, because since our last report the new North Dakota and Montana District was formed out of the territory formerly covered by the Minnesota and Dakota District. The new Dakota District has been assigned a separate column.

Dividing the English work of our pastors, chiefly on the basis of quantity, as in the groups of the last two years, we obtain the following results:—

## GROUP A.

1. Entirely English congregations and missions.....	57 (plus 22)
2. Almost entirely English congregations.....	4 (plus 1)
3. Congregations in which English predominates.....	9 (plus 3)
<i>Total</i> .....	70 (plus 26)

## GROUP B.

4. German-English, or English-German congregations....	65 (plus 24)
5. Congregations with English preaching every Sunday..	29 (plus 6)
<i>Total</i> .....	94 (plus 20)

## GROUP C.

6. Congregations with regular English services.....	82 (minus 5)
7. Congregations with English services .....	31 (minus 9)
8. Congregations with three English services a month...	1 (minus 1)
9. Congregations with English services every other week	23 (minus 4)
10. Congregations with English services twice a month..	37 (plus 4)
11. Congregations with English services every three weeks	10 (plus 5)
12. Congregations with English services every four weeks	3 (minus 4)
13. Congregations with English services once a month...	112 (plus 4)
<i>Total</i> .....	299 (minus 10)

## GROUP D.

14. Congregations with English services once in six weeks	5 (plus 3)
15. Congregations with English services three times a month during summer.....	1 (no change)
16. Congregations with English services occasionally....	12 (plus 2)
<i>Total</i> .....	18 (plus 1)

Group A, Division 1, embraces the following charges reporting a voting membership: Grace of Los Angeles, Cal.; Rust, Mich.; Arcadia, Ind.; Luray, O.; Logan, O.; Creston Tp., Nebr.; Bethany, and Rev. Schuessler's of Chicago, Ill.; Kennewick, Wash.; Henderson Tp., Pa.; Grace of Pittsburg, Pa.; Dallas, Tex.; Webster Groves, Mo.; Sheboygan,

Wis. — fifteen congregations. Besides these, there are in this division 22 charges reporting communicant membership and souls, 20 charges reporting only the number of souls, and 2 places are registered as “entirely English,” without an attempt to state the numerical strength of the organization. The 57 charges in this division reporting their actual strength total a baptized membership (souls) of 4821 (plus 753), a communicant membership of 2466 (plus 40), a voting membership of 377.

Division 2 embraces the congregation at Van Wert, O., the charges of Reverends Hartmann and Wambsgauss at New Orleans, La., and the one at Hannibal, Mo., with a total baptized membership of 1785 (plus 420), communicant membership of 1027 (plus 228), voting membership of 193.

In Division 3 we have Humberstone, Can.; Columbus, O.; Zanesville, O.; Lancaster, O.; Buffalo, N. Y. (Rev. Dallmann's); McCracken Co., Ky.; Palmyra, Mo.; Messiah of St. Louis, Mo.; and Galesburg, Ill. These charges total a baptized membership of 2898 (plus 107), communicant membership of 1949 (plus 113), voting membership of 477.

The total membership in Group A is 9504 souls (plus 1280), 5442 communicants (plus 381), 1047 voting members.

The numerical strength of the English element in the remaining groups cannot be estimated, because that element is merged in the German census.

For the first time in the history of the Missouri Synod a census of its Sunday Schools has been taken. The various Districts are credited with the following number of pupils:

Atlantic District .....	15,033	Canada District .....	1,266
Eastern District .....	7,432	Michigan District .....	1,216
Western District .....	4,908	Texas District .....	935
Northern Illinois District....	3,274	Nebraska District .....	835
Central District .....	2,881	North Dakota and Montana	
Wisconsin District .....	2,735	District .....	739
Southern District .....	2,178	Southern Illinois District....	708
Central Illinois District....	2,113	Oregon and Washingt'n Distr.	360
California and Nevada Distr.	1,983	South Dakota District.....	315
Minnesota and Dakota Distr.	1,599	Brazil District .....	110
Iowa District .....	1,404		
Kansas District .....	1,326		
		<i>Total</i> .....	53,343

[illegible]



However, this host of Sunday School children cannot be credited entirely, perhaps not even for the greater part, to the English work of the Missouri Synod, because many of the pastors making report under this head have stated that they are conducting a German Sunday School.

As in former years, we have exhibited the status of the English work of the German Missouri Synod in tabulated form.

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## MISCELLANY.

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**The Spirit of the State Universities** is the subject of an "Address delivered at the Charter Day Exercises, University of California, by Dr. Henry S. Pritchett," who is President of the Carnegie Foundation for the Advancement of Knowledge. This board controls the proceeds of \$15,000,000 donated as a capital by Mr. Carnegie, which proceeds are to be applied to the pensions of teachers at such universities as are complying with the conditions imposed by the Committee. A prime condition is, that the university applying is not to be affiliated in any sense with a religious denomination, in other words, that religion of a positive nature is not to prevail or be recognized in said institution. An education that does not recognize religion, it is charged, cannot develop the whole man, and Mr. Pritchett felt the charge. In the address before us he endeavors to answer it, by asserting that the education he represents, which also he considers ideal for the universities, and which, apparently, he sees them adopt, indeed has a "faith," a religion. Of what nature is this? We cannot claim space for copious extracts from the address; besides, a few sentences will suffice. "If by faith," Mr. Pritchett says (pp. 18. 19), "the men of old subdued kingdoms, quenched the violence of fire, turned to flight the armies of the aliens, by faith no less Charles Darwin and Louis Pasteur wrought righteousness, stopped the mouths of lions, and from their work women re-

ceived their dead raised to life again. To-day, as always, faith leads man on, and the university which is without such a living faith is dead. I believe the American university to be the home of a living, triumphant faith, a faith which, in the largest and truest sense, is also a Christian faith." Again, on p. 23: . . . "a faith broad enough and deep enough to welcome alike Jew and Gentile, Catholic and Protestant, bond and free, wherever the light of truth shines into the hearts of men. The American university is to-day the home of that faith. . . . It is the faith of humanity. . . . And the American university, which embodies the intellectual aspirations of a free people, is becoming day by day also the representative of their spiritual aspirations as well." — Let us note that Mr. Pritchett, who is the man most representative of the American universities to-day, holds that the universities *do and should teach a religion*. In the second place, the faith, or religion, he advocates is in *clear contradiction of the Bible*, entirely setting aside Christ as our Savior. Universities teaching no religion whatever and confining themselves strictly and absolutely to the teaching of branches and subjects assigned them, are at least within their natural province. Our public schools should teach no religion, nor should our public universities, being but advanced public schools, inasmuch as all are supported by public money. — We have seen what kind of "faith," or religion, the universities teach, or are to teach, according to Mr. Pritchett, and if so, they are extremely dangerous, religiously, to all young people, Lutherans included. The seminaries and colleges *Alma Mater* represents are the very opposite in spirit; their motto is, "The fear of the Lord is the beginning of wisdom." What a positive, clearly-defined religion means in the development of character is experienced the more the longer one lives. Students of our colleges do not and cannot, because of their comparative youth, appreciate the full bearing of this. But it certainly is a fact that in the development of a strong Christian character *positive* religious truth,

preached, taught and lived, must be the stay of man in his dealings with fellow-men, and is his only hope in death. When a teacher deals with a student on the question of right and wrong, he cannot hope to achieve any lasting good, unless there be positive religious truths, as a recognized standard, at the base.

A. W. M.

**Rev. Geo. H. Ratchford** writes in the *Christian Observer* on lack of church discipline as a cause why churches become depleted. Laxity is usually considered a mark of the popular minister, and connivance at the wrongdoings of Christians is thought to attract people to the church. Accordingly, the statements which we approve are surprising and refreshing; however, surprising only in so far as another has come to see an old truth.

There is in our Church a large and growing list of vacant churches, and in the recent Assembly at Lewisburg it was brought to the attention of the commissioners, and published in the report of the Committee on Narrative, that there are now 900 of our churches which are marked "vacant." It has been a matter of surprise to many of our people that this should be the case, and it does seem not a little strange, in view of the fact that there are so many ministers in the Church who are willing and anxious to work, and to serve the Church in the capacity of pastors, and who are able to do the work, and yet are without charges. It has occasioned a good deal of questioning on the part of the Church, and numerous inquiries have been made as to what can be the cause of such a languishing in the life of the Church.

Some of the answers which have been given have partially touched the matter; others have gone wide of the mark. None, or almost none, have made the point that there is a vital relation existing between the ancient and Scriptural custom of discipline in the Church, and the material and spiritual growth and prosperity of the Church. The writer has worked in different Presbyterian churches in the States of Texas, Arkansas, Tennessee, South Carolina, and Oklahoma, and in all these the same condition of things has been found to exist to a greater or less degree.

Discipline has become a forgotten thing. This is hurtful to the Church. In all the foreign lands where our Church has a work among the heathen, discipline is rigorously practiced, and the Church

is growing by leaps and bounds. In the days when discipline was practiced in the home churches, there was no such condition of things as at present. There was then no such scarcity of ministers as at present. There were then no such cases as we have now, where a minister, able, educated, thoroughly orthodox, willing, and anxious to work, recognized as fully equipped for the work, and commended by the Presbytery which had examined him, and approved by the highest authorities in the whole Church, was unable to secure a hearing from a church that was without a pastor and was dying by reason of long vacancy in the pastorate.

The writer knows of individual cases in which there have been vacant churches (some of them vacant for years), which have been in a dying condition for the lack of a man in the pulpit, and which have repeatedly refused to allow men of the highest credentials, approved piety, and full equipment to preach in them, or to take the position of pastor for even a temporary period.

There are other churches in the Assembly which have been vacant for a long period, which have never been able to secure a pastor, though they have repeatedly called men to the position. There are some churches in the Assembly in which the officers have been chosen without regard to their qualifications for the places, and whose conduct and reputation in the community are notorious for evil, and yet nothing is done about it, and these men continue to retain their official positions and church standing, and have even been elected as representatives to the higher courts of the Church.

When such conditions exist within our churches, and are allowed to go on unnoticed; when different officers within the same session are not on speaking terms, when one member of the session refuses to attend church because another one is there; when the private members of the church spend more time and money in the saloons than they do in the church, and when all this is allowed to continue unrebuked for years, and when it is almost as much as a minister's life is worth to mention these facts, is it any wonder that there should be so many vacant churches on our roll? Is it wonderful that such churches should not have pastors?

These things show that there is a vital need of the revival of the exercise of the discipline of the Church, not simply for punishment of the offenders, but more for the purpose of reclaiming them, if possible to show them the enormity of their offenses, to show to others the need of carefulness in the Christian life, and to preserve the life of the Church.

Des Moines, N. Mex.



The following was printed in the *St. Louis Globe-Democrat* of March 20:—

Archbishop John J. Glennon made a public pronunciamiento in behalf of Catholic education before a large congregation which witnessed the reception of postulants and profession of novices at St. Joseph's Convent, in Carondelet, yesterday morning.

"The world to-day is practically divided into two camps," the archbishop said. "On one side is the Catholic Church, standing for the religious training of little children; on the other, the rest of the world, practically united in opposition to the Catholic Church, and consequently in opposition to all religious instruction, and consequently against religion itself."

The deliverance came in sequence of the recent "first communion" letter which the archbishop sent out to pastors of the archdiocese, strongly protesting against other than Catholic education for the children, and urging that children be sent either to the Catholic parish schools or to academies, colleges, or other institutions conducted by religious orders of the Catholic Church.

"It is the kingdom of Satan," he continued, yesterday, "against the kingdom of Christ." The archbishop preceded these remarks with a description of prevailing differences of opinion as to the education of children along religious lines.

"If there was ever a time," he said, "in the world's history when St. Joseph needed helpers to guard the children, it is to-day. The battle-ground of the present day is upon the question of the education of children. It is the point toward which the attention of the thinking world is turned, and which decides the future of our civilization itself. The enemies of St. Joseph and of the Christian family and of the Christ, knowing well that the child is father to the man, and that as the child is trained to-day, so shall be its future, are endeavoring to rob the child of what is his inherent right—namely, that he know his Father, who is in heaven. They want to make the education of the future without religion. They want to divorce religion from education, and thereby control not alone the body, but the soul of the little child."

Nuns militant were commended as a force against this tendency, and the archbishop spoke strongly in favor of the teaching orders. While saying he did not wish to minimize the contemplative orders for which he had only words of commendation, he declared he saw a great work for the religious orders which teach the children. He said different ages of the world bring forth different forms of religious activity. When the world, touched by pagan Rome and pagan

Greece, was very wicked, the tendency of members of religious orders was to leave the world entirely, "to save their own souls, even if in doing so they failed to help others," he said. But the archbishop declared, "The teaching order is the order best suited to the church's need in these later days."

Inquiry at the publisher's office, whether there was not some error in the reporter's account of what Archbishop Glennon had said, brought the assurance that he had been reported correctly. — At the time of the election of President Cleveland there were attacks made upon parochial schools, especially in Illinois and Wisconsin. These attacks brought out the fact that Lutherans, *e. g.*, believed in the religious training of their children, and would suffer fines and imprisonment rather than surrender what they consider a divine and a constitutional right. All America learned these facts at the time, and we have personal knowledge of the joy which this position of the Lutherans caused in Catholic circles; for it made Lutherans — strange to relate! — for once practical allies of the Catholics. There is not the least doubt in our mind that the Archbishop of St. Louis knows all this. Moreover, the Archbishop lives in a city where church-schools other than Roman Catholic are not entirely conspicuous by their absence. Some of them, *e. g.*, one on Twentieth and Benton Sts., another on Ohio Ave., near Winnebago St., another on Eighth St., near Lafayette Ave., are so large that they could hardly be overlooked. And we do not believe for a moment that a gentleman who is so well informed about the city in which he lives as the Roman Archbishop of St. Louis does not know these facts. We would like to charge him with blank ignorance because of his remarks on religious training of children being an exclusive custom of the Roman Catholic Church. But we are persuaded that his information was better than his utterance. What, then, is a proper explanation of his action? Bigotry, sheer bigotry. The Reverend Romanist wishes to be understood as saying: There is no religion outside of the Romanist religion. If you teach your child, let us say, Luther's Small Catechism, you are

strengthening the kingdom of Satan.—We have heard these views expressed before. We recognize in this Romanist's expressions "his master's voice."

About a year ago the following account was cabled to the *Chicago Daily Tribune* from London:—

George Bernard Shaw, addressing the Eugenic Education Society, to-night advocated the abolition of property and marriage, and authorization by the state to kill undesirables.

"It is most obvious to everybody," he said, "that before we can begin to breed the human race with a view to its improvement, we must go further in the direction of political revolution than the most extreme Socialist now ventures to suggest publicly. It is evident that we need the entire abolition of property and marriage, as now understood, as a preliminary step. I do not see any way out of that.

"I have found when addressing audiences on political questions that they immediately get extraordinarily interested whenever I touch upon the subject of marriage in the improvement of the human race. They already feel that if it is demonstrable that property is incompatible with achieving a high level of humanity, property must go, and it is evident that if they could be made to conceive that marriage also is incompatible with reaching that level, they would be prepared to consider whether marriage should not go."

Briefly attributing the existence of poverty, ignorance, and idleness to property, Shaw did not elaborate on this point, merely adding:

"Let us only get rid of property, and we shall get rid of all that."

He then concentrated his remarks on the marriage question.

"It is the experience of almost everybody regarding marriage," he said, "that instead of people finding themselves in a great community of marriageable persons of their own age, there are only about three persons within their reach, and they do not like any of them. Nevertheless, they have to make the best they can of these three. They are driven into a marriage which consequently hardly ever represents their natural impulse, yet the natural impulse seems to be the only thing which can be trusted for the improvement of the race."

Shaw contended that in order to give the natural impulse a chance to operate satisfactorily, there ought to be a serious effort to make the whole community intermarriageable, and to widen the sphere of sexual selection. Eugenic politics should be directed to those ends. Mating now was mainly a matter of income. A man might see an attractive scrubwoman, but he could not very well marry

her. Then he might see a duchess who would not want to marry him. In order to improve things the state would have to provide incomes for everybody and see that each person earned his income.

"Eugenic politics," continued Shaw, "would land us in the extensive use of the lethal chamber. It would be necessary to revise our views of the sacredness of human life. We should find ourselves committed to the killing of a great many people. Some would have to be removed simply because it wastes other people's time to look after them.

"On the other hand, we should leave living many people we now kill. We should have to get rid of all ideas of capital punishment. It is right to kill a man who cannot be trusted to go about in society without injuring others, but a man may commit murder, and yet be a perfectly safe and desirable citizen afterwards. Indeed, it might have been a desirable thing to have removed the murdered man. A man ought to be allowed to commit a certain number of crimes just as he is allowed to have a certain number of sicknesses."

Recurring to marriage, Shaw put a hypothetical case.

"Suppose property had been abolished," he said, "a whole community made intermarriageable, and a department of eugenics established. This department, in making experiments, might introduce a man to a woman and tell him he is to marry her.

"The man might object that she had a bad temper, and he therefore did not wish to live with her. The department would reply that her temper was the reason it wished him to marry her. 'We think,' would be its argument, 'that crossing her temper with your temperament would produce a highly desirable temperament.'

"It seems to me that to meet cases of that kind we shall have to make some provision by which women can become mothers without having to live domestically with the fathers of their children."

This drew applause from the audience, whereupon Shaw said:

"I notice that immediately I begin to talk immorality I get a response. I am so gratified with that success that I will not try to improve on it, but will sit down."

The speaker is a member of the Fabian Society of socialists. He became known to the world of fame first as a brilliant musical critic and journalist and as a writer of fiction and drama. Into all his literary productions "he works in most various ways his brilliant presentations of the ideas of Fabian socialism." The above account surely suffices to make him known forever in the world of infamy.



On the question of what it costs to create a Romish saint, the *Independent* lately obtained "inside information," which it published as follows:—

The leading Catholic organ in Germany, the *Germania*, of Berlin, which sometimes ventures to criticise pretty freely things that happen within the pale of the Mother Church, recently published with critical purposes an account of the costs of a beatification, declaring that its information is from official sources.

It distinguishes between a public proclamation of a "blessed" person (beatification) and of one declared a saint (canonization). The costs for the former are: Introduction of the proposal, 10,000 francs; the process "non cultu," 2000 francs; the process "de fama sanctitatis," 2000 francs; the process "de validitate," 2000 francs; the investigation concerning the "virtues" of the candidate, 12,000; the decree on this matter, 1000; approval of the examination concerning the miracles performed by the candidate, 2000; the investigation itself, 12,000; the "second decree," 1000; the congregation and decree "de tuto," 3000; the costs of the ceremony, 50,000 francs.

The expenses attending a canonization are these: Preparing the case, 2000; approval of the miracles, 2000; examination concerning these miracles, 12,000; the decree, 1000; the congregation and the decree "de tuto," 3000; cost of the ceremony proper, 100,000; other expenses, 50,000 francs. The total expenses of either of these ceremonies is, accordingly, from 260,000 to 270,000 francs.

Nowadays there are always two of such beatifications taken together in order to lessen the costs; but the *Germania* adds that this decrease is very small. It adds that, in connection with such a ceremony, the decorations in St. Peter's cost more than 150,000 francs, the papal concessions, by actual count, cost about 2000 francs for candles alone; the preparation of the papal throne at the recent ceremonies involved an expenditure of 12,276 francs; the candles on the altar at the High Mass cost 1287 francs; the presents given by the postulants on this occasion to the Pope amounted to 1438 francs; the new coverings needed for the altars on such occasions cost 13,000 francs; the rent paid to the Chapter of St. Peter for the utensils, etc., used is 18,000 francs, while at the last ceremony the presents and tips given to the officials and servants of the Vatican amounted to exactly 16,396 francs. The architect of the ceremony of beatification received for his work 7000 francs and for his preliminary sketches an additional 1200. The *Germania* closes its instructive list of expense items with a significant "and so forth"!

But who paid the money for the late canonization of Joan of Arc? Doubtless her French devotees.

June 6, 1911, will be remembered as the date of a tragedy without a parallel in the annals of our country. On that day the heads of our government had gone to Baltimore to pay homage to the Church of Rome. The occasion was the celebration of the fiftieth anniversary of Cardinal Gibbons' initiation into the priesthood of his church. Events of this character have occurred ere this in the churches of our country, and there is no reason why the people of any one church should not honor the men who have served them in positions of trust. Such celebrations are church affairs, — nothing else. If government officials have taken any notice of them, it was as private citizens. An attempt was made to divest the presence of President Taft, Vice-President Sherman, Speaker Cannon, Senator Root, Governor Crothers, Mayor Pressley, Ambassador Bryce, and Ex-President Roosevelt at the Cardinal's jubilee of all official meaning. But if these gentlemen think that they have convinced the intelligent citizens of the North American Republic that politics had nothing to do with their participation in the honors conferred on a Roman priest, they give their fellow-citizens credit for very little critical judgment and independence of thought. Cardinal Gibbons may have exhibited in his long life virtues which deserve praise. There are thousands of good citizens and good Christians in all walks of life in the United States who have served their country and their church just as sincerely and efficiently as he has, if not better. Or do we wish to insinuate that it is an extraordinary event when a person in high station in the Roman Church proves a good citizen, and therefore deserves to be exceptionally honored? The honors heaped upon the American Cardinal were honors shown not to the man Gibbons, or citizen Gibbons, but to "the prince" of the Church of Rome. Rome has scored a distinct triumph when it brought "the wheels of government pretty nearly to a stop" on June 6. Well might the Cardinal smile at the unusual spectacle which the heads of the nation had prepared for him, and the eulogies which they pronounced upon him and his church. In his reply to the speeches that had

been made in his honor, the Cardinal, with studied exactness, dwelt on the *official* character of the speakers. He should probably have cared very little about what private citizen Taft, or private citizen Roosevelt, or private citizen Cannon, etc., had to say about him, but he cared very much about what the heads of our national government had to say. Hence the smile and the undisguised pleasure.—We reiterate what has been stated in these pages before, *viz.*, that the Church of Rome has officially denounced our form of government, and that Cardinal Gibbons, as a loyal son of the Pope, has officially endorsed the utterances of his Italian master. We would here enter our solemn protest against the prostitution of the dignity and authority of our government on the occasion at Baltimore. We consider the action of our government officials a disgrace to the nation. Incidentally we may record the fact that on this very occasion Ex-President Roosevelt has replied to the Lutheran letter of protest of November 10, 1909, thus: "We will see presidents who are Catholics, as well as presidents who are Protestants." This shows that it is useless to argue with Mr. Roosevelt. But we trust that the nation will not soon forget what happened at the Fifth Regiment Armory at Baltimore on June 6, 1911.

**Attempts have been made** time and again to illustrate the basic idea in the doctrine of the Trinity. All illustrations, however, break down when measured against the coeternity, consubstantiality, and coequality of the Three Persons in One Essence. The following from the *Chicago Evening American* of May 22 fails likewise to *explain* what will ever be and remain a mystery.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one," 1 John 5, 7.—This quotation is sent to us by a reader who apparently has lost his faith in religious teachings, and expresses the belief that any teaching as to a religious Trinity is an impossibility, an absurdity which should not be imposed upon the human mind. It is well occasionally to remind human beings that things which to them *seem* impossible are not impossible, and that statements which we believe to be the crea-

tions of imagination and scheming are often expressions of profound truth. As an example and proof of the fact that a Trinity may be *real*, and that three separate things *may* find expression through three voices, and that all three of them may be one, we ask our friend to imagine the following conditions: You are sitting in a room with the door closed. In the adjoining room there is a sound, the playing of a Beethoven sonata. You hear the music. If you had never seen a piano, and knew nothing of music, you would not believe that in that room there were three separate and distinct forces, giving expression simultaneously to one thought, one sound. You would not believe if it were said to you, "In that room there are three that bear record of the greatness of musical genius, the piano, the artist, and the dead composer; and these three are one."

This incident proves no more than this, *viz.*, that one person may appropriate and apply the labor of two others who have preceded him.

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## BOOK REVIEW.

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*Concordia Publishing House, St. Louis, Mo.*, announces the following publications:—

1. A doctrinal paper on *The Decorum and Order with which a Well-Organized Lutheran Congregation Strives to Conduct All Its Affairs*; read before the convention of the Wisconsin District of the Missouri Synod by *Prof. C. Ross*. 24 pages; 12 cts. This brochure also contains a carefully prepared and lucid presentation of the status of the missions of the District, and the District's Articles of Incorporation.

2. A doctrinal paper on *The Missionary Activity of Paul*; read before the North Dakota and Montana District of the Missouri Synod by *Rev. C. H. Lueker*. 9 pages; 10 cts. This is the first report of this District, which was newly organized in 1909. The opening sermon of *Rev. W. Friedrich* from 1 Pet. 2, 9 on "The Purpose which Synods are to Serve" is an able and valuable utterance, which deserves to be published in pamphlet form for distribution in our new districts.

3. A doctrinal paper on the words of the Creed: "I Believe a Life Everlasting;" read before the California and Nevada District of the Missouri Synod by *Rev. H. Haserödt*. 34 pages; 12 cts.

4. A doctrinal paper on *The Second Article of the Augsburg Confession*; read before the Central Illinois District of the Missouri



Synod by *Rev. C. A. Huxhold*. 43 pages; 12 cts. The value of this paper on Original Sin is enhanced by apt references to errors existing on this subject outside of the Lutheran Church.

5. A doctrinal paper on *Holy Baptism*, with special reference to *Infant Baptism*; read before the Central District of the Missouri Synod by *Rev. P. Eickstaedt*. 29 pages; 11 cts. This pamphlet contains an appreciative obituary notice of Praeses Niemann, for thirty years the able presiding officer of this old and influential District; also resolutions adopted by the District for the management of the Schoenewald legacy.

6. A doctrinal paper on *The Source of Christian Doctrine*; read before the Texas District of the Missouri Synod by *Prof. L. W. Dorn*. 84 pages; 22 cts.

7. A doctrinal paper on *The Titles which Christians are Accorded in the New Testament*; read before the Ev. Luth. Synodical Conference by *Rev. W. Dallmann*. 19 pages; 12 cts. This pamphlet contains the report on the reception of the District Synod of Nebraska and of the Slovakian Evangelical A. C. Synod of Pennsylvania into the Synodical Conference; also a statement on the present status of the Evangelical Lutheran Synod of Michigan, which body has reentered the Synodical Conference by connecting with the Wisconsin Synod. The report of the Conference's mission to the colored freedmen of the South is very extensive.

8. A doctrinal paper on *The State, the Bible, and the Papacy*; read before the Canada District of the Missouri Synod by *Rev. J. Sohn*. 22 pages; 9 cts. This paper is a study of conditions existing in the Dominion of Canada as regards the relation of the Church to the State.

9. A doctrinal paper on *The Migration of the Israelites to the Land of Promise*; read before the Iowa District of the Missouri Synod by *Rev. C. Runge*. 42 pages; 15 cts. This pamphlet contains an important statement regarding complaints lodged with the presiding officer of the District and regarding the right of visitation and congregational rights, also an obituary notice of the death of *Rev. Ernst Zuerrer*, for many years the respected Praeses of the District; also an overture to the Delegate Synod, advocating the creation of a sixth professorship at the Springfield Seminary; also a statement on the present legal status of the Schmeiser estate near Burlington.

10. A doctrinal paper on *Missionary Activity in the Apostolic Era*; read before the Kansas District of the Missouri Synod by *Prof. Fr. Streckfuss*. 54 pages; 15 cts. The "Report on St. John's

College at Winfield" shows that the Commercial Department and the coeducational feature of this institution were endorsed by the District.

11. A doctrinal paper on *Paul, the Apostle of Jesus Christ*; read before the Eastern District of the Missouri Synod by *Rev. W. Broecker*. 74 pages; 21 cts. This paper is the second sequel of a paper begun three years ago. The pamphlet contains a fine survey of the District's missions and of the operations of the Church Extension Fund.

12. A doctrinal paper on *Samuel, the Reformer of the People of the Old Covenant*; read before the Southern Illinois District by *Rev. J. Andreae*. 43 pages; 15 cts.

13. A doctrinal paper on *The Care of Our Young People after Their Confirmation*; read before the Western District of the Missouri Synod by *Rev. Rich. Kretzschmar*. 21 pages; 10 cts. The prospectus of the District's missions is prepared with exceptional care. The report contains a declaration of the District on the Prohibition movement.

14. *Statistical Yearbook* of the German Ev. Luth. Synod of Missouri, Ohio, and other States for the year 1910. 205 pages; 40 cts. Contains general and special accounts of the activities of the Missouri Synod, with statistical tables exhibiting the year's work in each and every parish.

15. *Concordia-Blaettchen fuer die Kleinen*. Erstes Quartal, 1911. *Concordia-Sonntagsschul-Lektionen fuer Mittelklassen*. Januar 1911; ditto, *fuer Oberklassen*. The same publications are to be had in English under the following titles, respectively: *Concordia Primary Leaflets*; *Concordia Sunday School Lessons for Junior Department*; ditto, *for Senior Department*.—These are the publications which we were able to announce in our January issue. (p. 46.) These publications are epochal in the educational work of the Missouri Synod. We have read them with delight and recommend their use, wherever necessary, most heartily.

16. *Concordia Pupil's Roster*. By means of this device (a tabulated reference card) "it is the work of but a moment, even after many years, to look up any former pupil's name and have before you all the 'personalialia' that are likely to be sought." Address Concordia Publishing House for prices on various outfits.

17. A glass paper weight,  $3 \times \frac{1}{2} \times 1$  inch, exhibiting the likeness of Walther, from the steel engraving appended to his "Evangelien-Postille." 25 cts; carriage prepaid, 35 cts.

18. *Festbuechlein zur hundertjaehrigen Geburtsstagsfeier Dr. C. F. W. Walthers*, des gesegnetsten lutherischen Zeugen Amerikas. Unserer lutherischen Schuljugend dargeboten von W. Wegener. 16 pages; 5 cts. This little tract is well adapted for use in our schools preparatory to the celebration of Walther's birthday throughout the Missouri Synod in October. It contains a portrait of Walther of 1857, which has never been published. An English edition of this tract is in course of preparation.

19. *Synodalalbum*. Bilder von allgemeinem Interesse aus der Deutschen Ev.-Luth. Synode von Missouri, Ohio u. a. St. 85 pages, on art paper and in art form; 25 cts. Contains views of all the institutions of the Missouri Synod and portraits of all its presiding officers and professors, with brief but accurate descriptive matter opposite each view. If the sale of this first venture which Concordia Publishing House makes in this direction justifies a repetition, new editions of the *Synodalalbum*, revised and brought up to date, will be published from time to time.

20. *Concordia Attendance Register*. 75 cts. A blank book, strongly bound in black cloth, for registering attendance of pupils in schools. It accommodates 500 names for one year.

OUTLINES OF DOCTRINAL THEOLOGY. By A. L. Graebner.  
St. Louis, Mo. Concordia Publishing House. 1910.  
\$1.50.

This work is, in the main, a mere reprint of the well-known dogmatic text-book of the sainted Dr. Graebner. The only change that has been made occurs in § 141, on the effects of the call, and reads in the new edition as follows: "By the divine power residing in the means of grace, and working through the same, the calling grace of God effects regeneration, or conversion. Wherever these effects are not attained, this is due to obstinate resistance on the part of man." The old text ran thus: "All those in whom the effects of the calling grace of God are not by obstinate resistance frustrated, are, by the divine power residing in the means of grace and working through the same, regenerated or converted." This change was adopted with a view to bring out the author's mind more fully. Non-resistance explains nothing as regards the effects of the call, and the author was very outspoken on just this point. — A number of incorrect Scripture references have been corrected, and the size of the book, owing to more compact linotype composition, has been reduced from 288 to 250 pages. — Graebner's *Out-*

*lines* is still the text-book in English Dogmatics at Concordia Seminary. Though the thetical statements of the author in not a few places are heavy and cumbersome as regards style, owing to heroic efforts at condensation and compactness, still the book has such undoubted merits, as, *e. g.*, lucid arrangement and logical division of the dogmatical material, discriminating choice of Bible proofs, and others, that it will not easily become antiquated. We commend its perusal to all aspirants to theology.

LEBENSBLDER AUS DER GESCHICHTE DER CHRISTLICHEN KIRCHE. Fuer lutherische Leser Nordamerikas bearbeitet und ausgewaehlt von *E. A. W. Krauss*, Professor am Concordia-Seminar zu St. Louis, Mo. Concordia Publishing House. VIII and 800 pages. \$2.50.

We have before us a product that delights the eye and the heart. It is a ponderous book, artistically printed and bound, and profusely illustrated, also by expensive insertions of photogravures of ancient Mss. By its attractive exterior the book will prove an ornament in any bookcase. But the best part, of course, are the contents. Professor Krauss holds the chair of Church History at Concordia Seminary, which was vacated by the death of the late Dr. Graebner. Everywhere in this book the author's wide and careful reading is in evidence. The author possesses the gift of narrating instructively and entertainingly. One never tires following his lucid accounts of the leading events in the history of the Christian Church in all ages, from the era of the apostles down to most recent times. The plan followed in this book is eclectic. Characteristic events and personages, such as have exerted an unmistakable formative influence on their times and on posterity, are described chiefly. Still the book is not a mere collection of unconnected essays, but is sufficiently connected throughout to pass for a panoramic view of the entire rise, progress, decay, restoration, etc., of the Christian Church. The two additions at the end, on Muehlenberg and Walther, render the book especially interesting to American Lutherans. The author's judgment at every point is that which we should expect to find in an orthodox Lutheran. However, the book is by no means one-sided; the author shows appreciation for what is good wherever he finds it, and applies deserved criticism in like manner. We sincerely rejoice to see this book on the market, and would urge every one whom this notice may reach to lose no time purchasing and reading it.

EVANGELISCH-LUTHERISCHE KATECHETIK. Von J. H. Herzer, Professor am Concordia-Seminar zu Springfield, Ill. St. Louis, Mo. Concordia Publishing House Print. 1911. XIII and 314 pages. \$1.50 net; postage, 15 cts. extra. Concordia Publishing House or author receive orders.

We hail with joy the advent of this Lutheran text-book on catechetics, which offers a systematic presentation of catechetical theology. In its pages there are condensed the labors of a long life spent on the study of Luther's Catechism, and the most efficient ways of inculcating its blessed contents. The author has arranged his vast material in 63 theses,—still the best method available for a text-book. These theses are elaborated in extensive notes, distinguished by special type. The subject matter of each thesis is stated in a brief heading. In the Introduction the author discusses the meaning and scope of catechetics and the divisions of catechetical theology. (pp. 1—9.) The First Part deals with catechising as an established institution of the Church ("Der Katechumenat"). It discusses the idea underlying this institution, the history of catechising, the catechumens, the catechist, his qualifications and duties, and the various applications of this form of teaching, at home, at school prior to confirmation, in the catechetical service at church, and in the teaching of adults and applicants for membership from other churches. (pp. 10—38.) Part II discusses the catechetical material ("Der Katechismus"). It presents the source, basis, rule, and norm of all catechetical material, the divine Word, and of the catechetical method of teaching religion; relates the origin of Luther's Catechism, explains its structure and harmonious excellency, and reviews the immense literature on Luther's Catechism that has been published since 1527. (pp. 39—76.) Part III treats of catechetical instruction as regards its method and form ("Die Katechese"). Naturally this is the *piece de resistance* of the book. It divides into two sections. First, the author speaks of the method of instructing by means of catechising, its usefulness, the necessary preparation for such an effort, the essential parts of a catechetical treatise, catechetical divisions, explanations, definitions, arguments, refutations, etc. Secondly, the author discusses the great *cruz* in all catechetical effort: the catechetical question and the catechetical answer. The bulk of the author's earnest labor, which is indeed evident throughout the book, lies in this last part. (pp. 77—310.) The book is brimful of illuminating discussions and helpful suggestions. It is apt, when once mastered, to render the catechist's labor immensely more easy and congenial to our pastors and teachers.



EINS IST NOT. Predigten ueber die Evangelien des Kirchenjahres nebst sechs Passionspredigten ueber Jes. 53 von *Eduard L. Arndt*, Pastor der Ev.-Luth. Dreieinigkeitsgem. zu Saginaw, Mich. 1885—1897. Seitdem Professor am Concordia College und Hilfspastor an der Ev.-Luth. St. Stephanusgemeinde zu St. Paul, Minn. Northwestern Publishing House Print, Milwaukee, Wis. 1911.

GREEN PASTURES. Sermons on the Gospels of the Ecclesiastical Year. By the same author. Danish Lutheran Publishing House, Blair, Nebr. 1911. Both publications to be had from the author, 1230 St. Anthony Ave., St. Paul, Minn.

These sermons witness the author's unmistakable zeal to communicate to others what he has learned from his revered teachers, Dr. Walther and Prof. Lange, to whose memory these volumes have been dedicated. The sermons are, no doubt, the fruits of the author's pastoral activity. The first volume contains 80 German sermons, eight of them (not the eight Lenten Sermons) for special occasions. The second volume contains 81 sermons, 10 of them for special occasions, and the last seven Lenten sermons. The sermons in both collections are meaty, direct, in places even to the degree of brusqueness, and bear messages of warning and comfort for the life that now is, and that which is to come.

HOMILETISCHES REALLEXIKON NEBST INDEX RERUM von *E. Eckhardt*. H. Blair, Nebr. 1910. Pages b463 to c88. Bound, \$2.35, or \$1.95 in parts.

This is the fourth volume of the laborious and commendable undertaking of Rev. Eckhardt. It carries the cataloguing of the contents of our publications forward from "Hades" to "Lutherische Schriften." In an appendix the author furnishes a table of the Sundays of the ecclesiastical year for which outlines or homiletical references are found in the volumes of the Index so far published, also a scheme by which the year of publication for each Report published by the Districts of our Synod or by the Delegate body can be established.

AUXILIARIUM. Predigtentwürfe aus der funfzigjährigen Amtszeit des seligen Pastor *C. Gross* sen. Dargeboten von seinen Soehnen *C. und E. W. Gross*. Viertes Heft. St. Louis, Mo. Concordia Publishing House Print. 1911. 88 pages; 45 cts.

We have repeatedly noted this meritorious publication in these pages. The present number is an able sequel to the foregoing. In the First Part we have 44 outlines on the Gospel and Epistle pericopes for Trinity Sunday to the Seventh Sunday after Trinity. The Second Part offers an outline for the anniversary of a Young Men's Society, an outline for an ordination sermon, and 22 outlines for Lenten sermons, mostly on the history of the Passion.

DIE ABENDSCHULE. Walther-Nummer. Ein Festgruss zum Ehrengedaechtnis des teuren Gottesmannes Dr. C. F. W. Walther, zu seinem hundertjaehrigen Jubilaem. Louis Lange Publishing Co., St. Louis, Mo. 15 cts.

The Walther centenary has called forth many efforts by which the services of Walther as a theologian and a churchman have been estimated, valued, and eulogized. This happy venture of the *Abend-schule* gives us glimpses of Walther's home-life; it depicts Walther in the more quiet walks of his busy life, as a father, friend, neighbor, in his social relations, etc. The issue abounds in illustrations, and will be read with delight.

DR. MARTIN LUTHER'S KLEINER KATECHISMUS nebst zwei Anhaengen: "Kurze Form, wie das Vaterunser zu beten," sowie: "Luthers Trau- und Taufbuechlein." Pocket size; 96 pages; paper, 10 cts.; canvas, 15 cts. Johannes Herrmann, Zwickau, Sachsen, Publisher.

We do not remember having seen Luther's Enchiridion in such a convenient size, with the two valuable additions appended. It is a most serviceable gift to our young people.

GOLDKOEERNER. Predigten von Dr. C. F. W. Walther. Wohlfeile Jubilaemsaussage mit Dr. Walthers Bildnis. Published by Johannes Herrmann, Zwickau, Sachsen. 1911. 30 cts.

Walther's "Nuggets of Gold"—thus named at the time of their first appearance in print by Rev. O. Willkomm—are here

offered in an extraordinarily cheap edition, but on good paper, well printed and tastefully bound. It is one of the most thoughtful and appreciable souvenirs that could have been suggested for this memorial year. The sermons are indeed pure gold from the mines of God's Word.

MISSIONSPOSTKARTEN. Published by Johannes Herrmann, Zwickau, Sachsen; also to be had at Concordia Publishing House, St. Louis, Mo. 20 cts.

This series consists of nine cards containing views of the Missouri Synod's mission workers and missions in Travancore, India.

THEOLOGICAL ENCYCLOPEDIA AND METHODOLOGY, by *Reverend Franklin Weidner*, D. D., LL. D. Second Edition, Entirely Rewritten. Chicago, Wartburg Publishing House. \$1.50 net.

Twenty-two, resp. twenty years ago the author published two volumes which are now supplanted by the one before us. It comprises the departments of Historical Theology (Sacred History, Biblical Theology, Church History, History of Doctrines, Patristics, Symbolics, Ecclesiastical Archaeology, Statistics), Systematic Theology (Apologetics, Dogmatics, Ethics), Practical Theology (Evangelistics, Diaconics, Catechetics, Liturgics, Homiletics, Pastoral Theology, Church Polity).—The logic of this division and arrangement of the departments of theology is subject to question. The author's opening sentence conveys no clear meaning; he says: "The result of the application of Exegetical Theology to the Bible lays the foundation of Historical Theology." This is a *lucus a non*, if it is to explain why Historical should be placed before Systematic Theology. The real explanation why this has been done, we think, is given in the author's definition and scope of Systematic Theology: it "is the highest form of theological science. . . . We may define it as the scientific presentation of Christian doctrine in its relation to both faith and morals. . . . Although we accept the fact of Christianity as a divine fact, this presupposition must be justified by a scientific discussion to the religious consciousness." The view here expressed is at present the prevailing one; nevertheless, it is not a *novum*. It is about two hundred years old; its advent coincides with the rise of Rationalism. The immense and earnest labors of writers on Systematic Theology prior to the coming of Scientific Theology, and much of what has been written since then in this department

of theology, is a protest against this conception of Systematic Theology. The early Christian and the early Lutheran writers on Dogmatics cannot be placed in the camp which has hoisted the "scientific" flag: they regard that as a rebel flag. An author of a students' text-book who fails to impress on his readers this fact with the utmost clearness and emphasis, *viz.*, that the old Lutheran and the modern Protestant view of what constitutes theology differs *toto coelo* from each other, differ as much as *sic et non*,—fails to do justice to his subject and is not fair to the student.—We were startled, too, by the author's remarks on "Confessional Dogmatics." He says: "A dogmatics that is Christian without any qualifying feature, to be satisfactory to Roman Catholic and Protestant in a scientific point of view, is wholly inconceivable." Again: "Any practice . . . which so identifies the name Lutheran as absolutely equivalent to the name Christian—is thoroughly un-Lutheran." It requires a great deal of courage to write such statements in the face of the declarations in the Augsburg Confession and the Preface to the Book of Concord. In the last analysis such statements reduce the Church of the pure Word of God to a sect on a level with other sects. If in the phrase "Lutheran dogmatics" the term "Lutheran" means anything else than that the particular book was written by an author who happened to be a member of the Lutheran Church, if "Lutheran" is opposed to, and distinguished from, "Christian," we decline to be called Lutheran.—We note the disproportionate treatment accorded to Catechetics, pp. 198—204; Liturgics, pp. 204—230; Homiletics, pp. 231—252.—In the chapter on Church Polity we find the following: "The Presbyterian Polity has been adopted by many Lutheran churches, both in Germany, France, and in this country. In fact, Presbyterianism, in its generic sense, is the form of church government most generally adopted by Lutheran Synods. In the Lutheran Church we find also the Congregational form of government represented, especially in the Synodical Conference and a few independent synods. Where synods have only advisory power, and no legislative power, the polity is mainly Congregational." We understand this distinction between the polity of the Synodical Conference and most other Lutheran Synods in this country to mean that, *e. g.*, the General Council claims legislative, not merely advisory powers in relations to its congregations. If we are wrong in so reading Dr. Weidner, we hope to be corrected.—Dr. Weidner's book contains a great deal of information that is necessary to the student of theology. It can be studied with profit. But it does not represent what has been, or is to-day, the best that the Lutheran Church could offer.



THE EISENACH GOSPEL SELECTIONS MADE READY FOR PULPIT WORK, by *R. C. H. Lenski*. Vol. I: First of Advent to Trinity Sunday; 664 pages. Vol. II: First Sunday after Trinity to Thanksgiving; 451 pages. Lutheran Book Concern, Columbus, O. 1910.

An effort to perpetuate in the English Lutheran Church the pericopal preaching which has been a historic fixture in the German Lutheran Church deserves commendation. It relieves the agony of text-selection, secures the ministers against the charge of sinister motives in the choice of a text, provides for a fuller, more orderly, and systematic presentation of the truths of salvation, and habituates the regular church-goers generation after generation to the beautiful and impressive meaning of the sequence of seasons and festivals of the Christian church-year. The Eisenach pericopes possess a merit of their own over and against the old system in use in our Church, and this merit has been recognized also in the homiletical literature of our own body. In the work before us the following plan has been adopted: First, there is a sketch descriptive of the general character of a given cycle in the ecclesiastical year, the Christmas Cycle, the Epiphany Cycle, etc. Secondly, the Gospels for each Sunday in the cycle are taken up separately. The text is explained from the original, with evident exegetical care to arrive at the true meaning of words and clauses. In the third place, we have "homiletical hints," in which the doctrinal yield of each text is summed up, and the lines of thought which the sermonizer may adopt and work out are indicated. Copious references to the Lutheran Confessions and to standard exegetical works enliven Parts II and III. Lastly, the author presents the sermon *in nuce*, as it should be constructed from the expository and homiletical material in the preceding parts. We have here the thesis of the sermon with its divisions, the conventional theme and parts. Usually there is a variety of these given, some of them original suggestions of the author, some gleaned from the works of well-known preachers. The plan and construction of this work is, in the main, that of Nebe, and we can register our unqualified endorsement of it. — We have been struck with the absence in this work of plain and clear statements of those doctrinal views which divide the author and his body from us. His remarks on the *γινώσκειν*, in John 10, 27 (2, 335), are guarded. His rejection of predestination in the Calvinistic sense (2, 358) is correct. But the author's remarks on John 10, 29: "My Father, which hath given them to me," etc., were written under the spell of the *intuitu fidei*. He says: "All men belong to the Father



in that special sense in which He is the Creator of all. Some of these by faith through God's grace become true spiritual children of God, and these the Father gives to the Son, the great Redeemer, as the reward for His labor, to live under Him in His kingdom." Why does not the author say plainly how he views the relation of the believer's faith to the *δέδωκεν* in this text?

THE TOPICAL EXCERPT LIBRARY. Consisting of sermons, editorials, addresses, poems, excerpts from many sources. Compiled by *Euclid B. Rogers*, D. D. Twenty volumes. The Springfield Library Publishing Co., Springfield, Ill. Vol. I: Atonement, 390 pages; vol. IV: Christianity, 390 pages; vol. VIII: Heaven—Immortality, 394 pages; vol. XVI: Service, 399 pages; vol. XVIII: Spiritual Life, 398 pages.

This work aims to aid the sermonizer and the lecturer on religious topics. As its name indicates, it is a compilation from many sources. The compiler's purpose was to reproduce "what the great thinkers of this era have thought and said" on a given subject. In an introductory remark J. H. Collins explains the origin and practicableness of the *Excerpt Library* as follows: "When one takes up a subject for earnest and careful study, he wants to know the facts about it, and he seeks for the best things that have been said concerning it. Public libraries are established to subserve the purpose of the seeker for the truth, but even the best libraries cannot always afford the facilities for getting just what one wants without involving much laborious effort. Professional men have to resort, as well, to other methods of gathering information on special lines. The most resourceful public speakers and teachers not only use libraries, but they clip, collect, and classify material from every reliable source upon all subjects in which they are specially interested. Originality does not consist alone in discovering new truth, but in the presentation of old truth in a new way. The great thoughts of great minds stimulate us to better thinking; hence, if we would interest others in great themes, we must have resources upon which to draw for information and inspiration. The *Topical Excerpt Library* is the result of the labors of a busy man, during many busy years, who, in connection with his ministerial duties, has been gleaning, and saving for his own use, the best that he has found in periodicals and other public prints upon the greatest subjects with which man is concerned." The author had not contemplated publishing the results of his labors, but friends who had

been convinced of the efficiency of his method prevailed on him to do so.—In the five volumes which are mentioned above 239 different authors are cited in a total of 338 selections. The authors favored most are Wm. A. Quaille, Newell Dwight Hillis, A. J. Gordon, T. DeWitt Talmage, John Clifford, Chas. H. Spurgeon, J. H. Jowett, P. S. Henson, H. W. Beecher. The principle which has guided the selections for this *Library* is not apparent, else we should expect to see more of some authors quoted and less of others. The selections are mostly clippings from religious journals, also from the *Brooklyn Eagle* and the *Outlook*. The Lutheran Church is represented in the list of papers by the *Lutheran Observer*, but we have found no prominent Lutheran writer represented in the excerpts.—The excerpts represent every shade of religious belief. Gordon's presentation of the atonement from 2 Cor. 5, 14 is good (1, 3), but Harnack's "Thoughts on Redemption," which denies the wrath of God, robs the death of Christ of its legal aspect. (1, 62.) Fairbairn's "Influence of the Study of Other Religions on Christian Theology" holds that "the doctrine of original sin has during most of this century been slowly dying, partly because of the irrational and impossible forms in which it has been stated, partly because there was wanting a solid intellectual basis on which it could be built up." This article, too, rejects the purpose of atoning for sins which was believed to have prompted the offering of sacrifices, because in this view of the matter "there is expressed a notion of God and what pleases Him which turns Him into something less and worse than a vindictive man." (2, 137. 140.) Jonathan Edwards may deserve censure for his lurid pictures of hell; but the critic, L. L. Taylor, exposes himself to just suspicion as regards the motive of his criticism, when he says: "The half has not been told when the gospel is presented as nothing but a plan of salvation for the individual sinner. . . . The love light of the gospel is bound to be obscured by giving undue prominence to the retribution from which it would save us." (2, 252.) It is needless to multiply statements of this character. The collection contains a good deal of illustrative matter, for which the builder of sermons occasionally is grateful, though this sort of material never can figure prominently in a good Christian sermon. But the chief value of this collection, in our judgment, lies in the fact that it shows what a great many men who have risen to prominence in the church visible have dared, or risked, to say on vital matters of our religion. The pity of it is that such utterances can procure prominence. We could not even palliate many of the utterances by the proverbial *Quod deçet Jovem*.